

Gideon's Cake of Barley Meal.

A
L E T T E R
TO THE
REV. WILLIAM ROMAINE,
ON HIS
PREACHING.
FOR THE
EMIGRANT POPISH CLERGY, *R. M.*
WITH
SOME STRICTURES
ON
MRS. HANNAH MORE'S REMARKS.
Published for their Benefit, 1793.

THE SECOND EDITION,

With another Letter sent to Mr. ROMAINE prior to this, and sundry Notes and Remarks; wherein all the Objections and Replies of Opponents that have come to the Author's knowledge are fully answered.

Which of your fathers have they not persecuted?

LONDON:

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[Price ONE SHILLING.]



A

L E T T E R,

&c. &c.

REVEREND SIR,

I ONCE officially wrote to you * on a subject which some of your friends fondly conceived you would heartily espouse, and ardently solicited you to unite your influence with their wishes, to put the *pure Scriptures* into the hands of those, who having been Papists, but now cast off that idolatrous worship, are without any religion, or any probable means of obtaining the true knowledge of God; and your ungentlemanlike contempt of that address forbids me to write to you again, did not the welfare of my country, and the injured

* As some have suggested that the letter here referred to was too insolent to merit an answer, it becomes necessary to submit it to the judgment of the public, and therefore it is introduced at the end in this second edition; which, with other additions, notes, and remarks, obliges the publisher to raise the price.

B

rights

rights of the poor in special (whose cause very few will plead) lay such a claim to my pen at this time, as would make it criminal to pass over in silence your late conduct in voluntarily making a public collection for those implacable enemies of Christ, the Romish priests and Papists : which, compared with your reply to my first solicitation, viz. “ I am not a friend to it, “ but I wish it may succeed with all my “ heart,” evidences your bigoted attachment to forms, and unchristianlike prejudices to the true cause of God, when out of your line of church government. Indeed, Sir, the occurrence is so strange, and opposite to the doctrines you espouse, that without the most authentic confirmation scarce any will credit the fact, that Mr. Romaine should declare himself not a friend to the sending of the Bible to those who for ages have been led by the blind zeal of popish superstition, and now, having just got natural light enough to “ see men as trees walking,” have forsaken that horrid religion which has made streets, towns, and countries, flow with
Protestant

Protestant blood, yet publicly espoused the
 “ Whore of Babylon *,” so far as to oppress

• Here I wish to be understood the Romish priests, which are one of the most essential parts of papal anti-christ collectively ; and are here so numerous as to form a considerable body. I have heard that some time ago you delivered a sentiment from the pulpit contrary to what the martyrs, reformers, and almost all Christians, have held near three centuries, concerning the papal church being the Antichrist, or “ Great Whore, which “ sitteth upon many waters, with a name written in “ her forehead, MYSTERY, BABYLON THE GREAT, “ THE MOTHER OF HARLOTS AND ABOMINATIONS “ OF THE EARTH ;” viz. That you was of opinion the Pope was not that Antichrist ; though you admitted he had some strong marks of that character : but the Arians ; because they “ deny the Lord who bought them.” If we look into the Arian churches, we shall find them wanting the most essential features of that monster of iniquity, such as “ The blood of the saints and martyrs “ of Jesus, with which that Mother of Harlots was “ drunken.” Again, the Arians never assumed those “ names of blasphemy” which papal Antichrist has ; who, by his presumptuous infallibility, and selling of pardons and dispensations, &c. has exalted himself above all that is called God, and is blasphemously “ sitting “ in the temple of God as God, shewing himself that “ he is God.” These, with the seven mountains, ten kings (or forms of government), and other circumstances utterly inapplicable to the Arians, render the opinion futile. Happy for thousands it is so ; for if the

press and injure our own poor to feed those devourers of Christ's sheep. Think not,

disbelief of our Lord's divinity is the distinguishing mark of Antichrist, then all carnal men and Arminians, who are partly Arians in principle or practice, however they may abhor the thought in their profession, have it in some measure: for by relying on their own works to justify them in whole or in part, they in effect declare the righteousness of Christ is incomplete, and not sufficient to justify them wholly from the penalty of the law, as if "there was neither spot nor wrinkle in them, or any such thing," consequently cannot be, as the scripture says, "The Righteousness of God." Though this is a great sin, yet it appears to me to be only one of those sins against the Son of Man which may be forgiven; (for you know, Sir, "None can call Jesus, Lord, but by the Holy Ghost;") but the Papist priest, who, against his knowledge of the scripture, the rebukes of conscience, and the light of natural reason and experience, blasphemously presumes to take upon him the office of the Holy Ghost, in speaking pardon to the soul; yea more, in dispensing with, or allowing men to wallow in, "all uncleanness with greediness," is, in my judgment, habitually living in that "sin unto death" which characterises those St. John forbids us to pray for. If you object that by profession they still want the mark of Antichrist in 1 John ii. 22, reflect on their adoration of saints—calling their massified bread God, and a propitiatory sacrifice for quick and dead; and acknowledge this a more horrible denial of the Father and Son than the Arians; who, though they cannot understand the mystery of the Trinity, yet never attempted to set up such a gross idol for Jesus Christ.

Reverend Sir, that “ the souls under the
 “ altar, that were slain for the Word of
 “ God, and the testimony which they held,
 “ (cease yet to) cry with a loud voice,
 “ saying, How long, O Lord, holy and
 “ true, dost thou not judge and avenge our
 “ blood on them that dwell on the earth?”

Though you may exert your influence to
 succour and uphold them, yet the purpose
 of God shall stand, and that beast shall be
 destroyed; and all that help him shall fall
 with him. And will you, Sir, that have
 been the minister of Christ all these years,
 now in your old age join affinity with Ahab?

“ The tongue of the wise (saith Solomon)
 “ useth knowledge aright.”—“ Seek ye out
 “ of the book of the Lord, and read” what
 ought to be the Christian’s conduct towards
 Zion’s destroyers and the Whore of Babylon;
 “ Proving what is acceptable to the Lord:”
 Eph. v. 10. for you should “ Teach the
 “ Lord’s people the difference between the
 “ holy and profane, and cause them to dis-
 “ cern between the unclean and the clean.”

Ezek xliv. 23. Read the sixteenth and
 eighteenth chapters of Revelations, “ Come
 “ out of her my people, that ye be not
 “ partakers

“ partakers of her sins, and that ye receive
 “ not of her plagues: for her sins have
 “ reached unto heaven, and God hath re-
 “ membered her iniquities:” and saith,
 “ Reward her even as she rewarded you,
 “ and double unto her double, according
 “ unto her works: in the cup which she
 “ hath filled, fill to her double: for they
 “ have shed the blood of saints and pro-
 “ phets, and thou hast given them blood to
 “ drink; for they are worthy.” “ How
 “ much she hath glorified herself, and
 “ lived deliciously, so much torment and
 “ sorrow give her: for she saith in her
 “ heart, I sit a queen, and am no widow,
 “ and shall see no sorrow. And the kings
 “ of the earth, who have committed for-
 “ nication, and lived deliciously with her,
 “ shall bewail her, and lament for her.”
 Look at *Exod. xxiii. 33.* “ They shall not
 “ dwell in thy land, lest they make thee
 “ sin against me.”—See also *Deut. vii. 2, 5.*
 “ Thou shalt make no covenant with them,
 “ nor shew mercy unto them: but thus
 “ shalt thou deal with them; ye shall de-
 “ stroy their altars, and break down their
 “ images, and cut down their groves, and
 “ burn

“burn their graven images with fire*.”

Here observe, I pray you, how dissonant to the sacred commands of God it is to tolerate such idol worshippers, and Zion's devoted enemies, in any gospel land. And will Mr. Romaine, a preacher of the righteousness of faith, a servant of Jesus Christ, be foremost in encouraging them to flock here by thousands?—O Sir! for Zion's sake, and your own peace, reflect on the transaction, till your repentings move you to build again the hopes you have destroyed in the minds of many of God's dear children; and think how, by grieving them, you have made him weep in his members who on earth wept for you and me. If there had been no other portion of the Bible against it, Paul's precept, with his

• Some have objected their doubts whether those texts in Exodus and Deuteronomy may be applied to the Papists. But, as divine inspiration assures us, “No scripture is of any private interpretation,” it is most certain that whatever was spoken for the church, and against idolators at the beginning, is apposite to idolators to the end of time. We have only to ask such scruplers, whether the Pope is not Antichrist, and his adherents idolators, to demonstrate the futility of such objections. If this does not satisfy, compare those texts with 2 John 10, 11. Gal. i. 9. Rom. xvi. 17. and there see the New Testament speaking the language of the Old.

own

own example sufficiently forbid the transaction, viz. "Let no man put a stumbling-block in another's way."—"All things are not expedient."—"Destroy not him with thy meat (or what may appear as lawful) for whom Christ died:" see his own example, "If meat make my brother to offend, I will eat no meat while the world standeth." Alas! how few Christians tread in his steps, and fewer ministers who can with propriety preach this one of his essential doctrines, viz. "Follow me as ye have us for ensample." Is it not a notorious fact, visible to all observers, "as is the priest, so are the people:" inasmuch that if any attempt to reprove pride, covetousness, worldly-mindedness, bigotry, churchiness, petulancy, imperiousness, oppression, and presumption, and even wine-bibbing and fornication, they can instantly point out some popular minister as the copy for their transcript. Look again at Deut. xxii. 3—6. where we are positively forbidden to seek the peace and prosperity of such Ammonites and Moabites all their days for ever. Perhaps you will say, these

Papists

Papists are neither the seed of Ammon or Moab. It may be so literally : but as those were rejected from the congregation of the Lord for ever, because they came not to meet his people with bread and water in the wilderness, what pretensions can blood-thirsty Papists have to the regards of God's children ; who massacred a hundred thousand Protestants ^{at one time} ~~in one night~~, besides pursuing them with fire and sword in all lands where that dragon, the pope, hath had dominion ? If you have forgot those horrid scenes, the descendants of those who were so handled have not ; but are still looking that God will fulfil his promises in avenging their blood : and every true member of Zion should still cry, “ O earth, cover not thou their blood ! ” — Indeed these times appear to be “ the day of the Lord's vengeance, and the year of recompences for the controversy of Zion : ” beware, Sir, lest by helping and encouraging them you become a partaker of their plagues ; for it is written, “ When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is
C “ holpen

“ holpen shall fall down, and they all shall fall together.” Remember the rebuke which God sent by his prophet Jehu to that good man Jehoshaphat, “ Shouldest thou help the ungodly, and love them that hate the Lord?”

I know, by painful experience, that the fleshly mind, which yet remains in the best of Christians, is ever unwilling to humble under the rebukes of God and conscience, and will suggest a hundred subterfuges to justify ourselves, rather than at the first charge to say with David, “ I have sinned.” This principle of nature may perhaps induce you to quote these gospel precepts, “ Love your enemies *.”—“ If *thine* enemy

* Here I cannot help wondering at the establishment, which teaches us to pray against our natural enemies, but not against Christ's enemies; and wholly omits to supplicate for the destruction of Antichrist's kingdom, which scripture not only warrants us to do, but makes it our duty by many direct promises that it shall be destroyed. The real Christian knows that “ when a man's ways (or a nation's) please the Lord, he maketh his enemies to be at peace with him;” and that if a Shimei, a Sheba, a Jeroboam, a Shishak, or a Nebuchadrezzar, comes against an individual or a nation, it is

“ enemy hunger, feed him, &c.” without distinguishing between our private enemies as men, and Christ’s avowed implacable enemies. The former hate only our persons, and may be raised up of God to do us a displeasure, as a rod in his hand to correct his children, and therefore are justly entitled to a Christian’s love and compassion, though the principle which actuates them is to be abhorred : but Christ’s enemies have no objection to us as men ; they hate us only on account of our attachment to his gospel : give up that, and they instantly become our friends. It is as plain in scrip-

is the Lord who sendeth them ; likewise if the hearts of rulers and princes are hardened, and their understanding shut against the prayers of their people, and against good counsel, it is the Lord who doth it ; to effect the secret purposes of his will : therefore true believers, knowing that “ though he should make a full end of all nations, “ will not make a full end of them,” and that every enemy stirred up against them is but the rod of rebuke in their father’s hand, are more anxious (when in their right mind) to know their evil which is the procuring cause, and to obtain grace to humble under it, and turn from it, than hastily to remove the stroke by any carnal means ; and can better say, “ Pardon my iniquity, for “ it is great ;” than “ Confound their devices.”

ture as a sunbeam, that Antichrist, or mystical Babylon, is a people devoted of God to destruction. And it is a false unscriptural humanity to yield to animal sensations where God has expressly said, "Thine eye shall not pity them, neither shalt thou spare them." And if in heaven we are to feel those mental sensations which are often produced by the apostacy of our fellow creatures, and sometimes our dearest relatives, it would imbitter its joys, and contradict divine authority, which says, "No sorrow shall be there." Look how Ahab (who was but a nominal professor, and at heart a desperate wicked man) was rebuked for his false humanity, in sparing the Lord's enemy, "Because thou hast let go out of thine hand a man whom I had appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Look at poor Aaron, a godly man, commanded to suppress his human feelings, and forbidden to weep or mourn for his own sons fallen under God's judgment.

Should you urge the commands of the
Old

Old and New Testament, " To entertain " strangers *," recollect that these Popish priests are far from that description: you cannot be imposed on in that respect as Joshua was by the Gibeonites, who palmed

* After the first edition was published, I heard that your text for that occasion was Heb. xiii. 2. " Be not " forgetful to entertain strangers, for thereby some have " entertained angels unawares:" and not hearing the sermon, or how you applied the last clause, I sincerely wish, Sir, as a friend, a brother, and an elder in Christ, you would inform me, or the world at large, *by scripture*, of the possibility of an angel of God appearing under the profession of a priest of Antichrist; unless you mean angels of darkness. Without this, your application of that sacred word to those idolators is a sinful perversion of God's truth, to the favouring of idolatry and superstition. How far some individuals among the laity may be " vessels of mercy," I presume not to meddle with; but among the Popish clergy, who officially read the scriptures, and against the light thereof, and their own consciences, wilfully keep the simple people in ignorance, in order, " through covetousness, with feigned " words, to make merchandise of them," I have better ground to think there is none, than you have to prove there is one. I should be glad to find if, like Elijah, I am mistaken in my calculation: and if you can produce but one who in truth is come out of them into the evangelical faith of Christ, with my whole heart I would embrace him, not as a stranger, but a brother beloved.

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themselves upon him as strangers from a far country, for they " dwell near unto us," and we know them and their communications of old; and by dreadful experience have proved them to be a treacherous and bloodthirsty people in all ages; a people of fiercer cruelty against the doctrines of Christ, and deeper treachery than any on the earth: they can swear and forswear at pleasure; can take the solemn oath of allegiance to-day, and if for their purpose be absolved of it to-morrow, and, under the idea of doing God service, can coolly and deliberately imbrue their hands in the blood, not only of strangers and enemies, but of their nearest relatives and dearest friends, and violate the most sacred ties of humanity and friendship. These principles make them justly abhorred of all nations. Jews, Mahometans, and Pagans, may be tolerated more safely than these; because they have some ideas that will hold them by the power of an oath: but though the Pope knows how obnoxious that tenet is, " Keep no faith with heretics," yet he has not repealed it, nor ever will, till God shall

shall pluck him from his roots and cast him into hell.

There is one text more occurs, which, by a false gloss, may seem to countenance you: when the prophet Elisha had smitten the Syrians with blindness, and brought them into Samaria, the king of Israel was for smiting them, but the prophet forbade him, saying, "Wouldst thou smite those
"whom thou hast taken captive? Set bread
"and water before them, that they may
"eat and drink, and go to their master." Observe, these Syrians were not then a people devoted to destruction, as the kingdom of the beast is, nor were they persecutors of the true worship of God, but a national enemy, which God reserved as a rod in his hand to reprove his disobedient people with. Again, the three thousand Popish priests are not captives taken in war; but are evidently objects of God's vengeance and righteous judgments for the blood of his servants: and if they had been of that description, then the precept is only to give them bread and water for the present

sent moment, in order to the sending of them away to return no more.

Now, Sir, let me seriously appeal to your conscience before God. Is it not in effect a robbery of the poor! An injury to your country, and a shameful betraying the cause of Christ, to countenance men of such principles? who, no one doubts, if the times should ever afford an opportunity, would act over again the parts of Fisher, Pool, Bonner, Gardner, Longdale, More, and many other such papistical wolves, worrying of God's sheep. Look at Deut. xxv. and see how God hath commanded his people to remember the persecutions of such Amalekites, saying, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

When I heard of the two and twenty thousand pounds gathered for them a while ago, I held my peace; because I considered it as flowing only from the same corrupt fountain; and as a proof that Satan was not divided against himself, but would uphold the

the seat of the beast, or any broken part thereof, to the utmost of his power : but when I was by good authority informed that Mr. Romaine, the minister of Christ, had been making such a carnal use of spiritual things, as to preach the gospel subservient to the benefit of those Amalekites, I was astonished out of measure. Sure it must be the result of some wrong ideas, or immatured conclusions ; like Joshua's taking of the Gibeonites mouldy bread, and making a covenant with them, without asking counsel of the Lord. I cannot, I must not give way to the thought that you was influenced by the desire of popularity, or to gain the esteem of a certain description of men, who would rejoice to see the idolatrous processions of the host again in our streets, and the horrible wooden roods in our churches. Whatever was the motive, the act is indefensible by scripture ; therefore demands an honest revocation. Remember the apostolic command to Christ's ministers, " Be not lords over God's heritage, but ensamples to the flock ;" and reflect that this, with some other traits

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in your conduct, will never serve as a sample according to your divine Master's injunctions ; who, by his apostle, teacheth us to refrain even from lawful things rather than offend a weak brother, " If thy brother be grieved with thy meat, now walkest thou not charitably."

If the distresses of the poor move your compassion, look at home.—Be just before you are generous.—View the miseries of thousands of our own poor out of employ, and perishing for lack of bread ; and thousands more, whose penurious earnings will not enable them to get sufficient of the essentials of life for themselves and children. Look at the oppressions of the rich, many of whom, though religious characters, will by various means curtail their scanty pittance, and hold themselves not guilty, because habituated to it.—Enquire after the numerous distressed families, whose head, and only support, being torn from them by those baneful and ungodly instruments called press-warrants, are miserable beyond conception.—Search for the sick and afflicted, fatherless and friendless, and multitudes of honest worthy characters, who,

who, for want of such employ, or sinecure, as many a Papistical foreigner occupies in our country (to the disgrace of those who harbour them), are wretched.—Lately I have heard of some, yea even Dissenters, who have taken them into their families to teach their children, in opposition to the apostolic command, “ Have no fellowship with the un-
 “ fruitful works (or workers) of darkness;
 “ but rather reprove them.” Is there no servant of God in Israel, that they go to the God of Ekron? Acquaint yourself with the calamitous situation of many thousands in Spitalfields, Manchester, Liverpool, and many manufacturing towns in England, and see if there abounds such plenty as to justify you in taking the bread from our own children to feed those scriptural dogs. Against all these you have, by that one error in judgment, or something worse, committed a species of robbery. The command is, “ Rob not the poor because he is
 “ poor.” If you, Sir, and your multitude of rich friends, have so many guineas to spare, these have, by the authority of God’s word, (see Deut. xv.) an indisputable right

to them, in preference to those who would cut our throats, and once, upon the bare idea of their own power, brought over gridirons, and all manner of devilish instruments, to torment the true servants of Christ: but now these “ Bulls of Bashan,” through your misuse of the influence God has given you among men, and others who are papistical at heart, are allowed half a guinea *per* week, while thousands of our industrious poor, and many real children of God, cannot get near that sum by all their labour. But probably you are ignorant of these distresses; as that natural surly moroseness in your carriage to strangers who approach you (which to your disgrace remains unchanged) will always answer the purpose of a canine guard to keep such cases from your door, unless introduced by some special friend. Perhaps you will say they are not to perish in our streets. No: they ought not to have been permitted to come into our streets; but ought to be sent out of the land with all possible expedition: and if they will abide here, they may as well perish in the streets, as the thousands
of

of our own poor, who, though by the laws of God and reason we are bound to maintain (because they help to maintain us), really perish through want in obscurity, and in many workhouses, every year; but let them in their extremity go and cry to the gods whom they have served in their prosperity, and to whom they have offered incense, and sacrificed their wealth, and the blood of thousands of God's sheep: let them go to their Antichristian head for succour, whose tottering triple stands in need of those his imps. We are by God's word forbidden "to lift up a cry or prayer for them,"—to let "them dwell in our land, to succour them, or shew mercy unto them, or to seek their "peace and prosperity for ever;" but commanded to remember their cruelty, and not forget it; and to rejoice at the prospect of God's promises being fulfilled upon them. See Deut. xxv. Rev. xviii. and Isaiah xlix. and li. "I will feed them that oppress thee "with their own flesh; and they shall be "drunken with their own blood, as with "sweet wine." Again, "Thus saith the "Lord that pleadeth the cause of his people, Behold I have taken out of thine

“ hand the cup of trembling, even the
 “ dregs of the cup of my fury, thou shalt
 “ no more drink it again : but I will put
 “ it into the hand of them that afflict thee :
 “ who have said to thy soul, Bow down,
 “ that we may go over ; and thou hast laid
 “ thy body as the ground to them that went
 over.” Is it not the duty of every Chris-
 tian, who knows what havoc those Papists
 have made of the church of Christ, to look
 for the accomplishment of these promises,
 though not authorised to destroy them ?
 No ; God, who says, “ I will blow against
 “ them in the fire of my wrath, and deli-
 “ ver them into the hand of brutish men, and
 “ skilful to destroy,” will raise up means
 for his own purpose, instruments of cru-
 elty “ that shall perform all his pleasure
 “ upon Babylon ;” and, when his work is
 complete, will break them in pieces like a
 potter’s vessel : as he did with the Assyri-
 ans ; whom he calls, “ The rod of his an-
 “ ger, and the staff of his indignation.”
 In Isaiah xlvii. compared with Rev. xvii.
 he hath written a song of triumph for his
 people, when he shall plead their cause
 with

with their adversaries mystical Babylon,
 saying, " Come down and sit in the dust,
 " O virgin daughter of Babylon! Sit on the
 " ground: thy nakedness shall be uncover-
 " ed, thy shame shall be seen; I will take
 " vengeance, and will not meet thee as a
 " man."—" And when thou art spoiled,
 " what wilt thou do? Thy lovers will
 " despise thee, they will seek thy life."
 See also Isaiah xiv. " Thou shalt take up
 " this proverb against the king of Baby-
 " lon, and say, How hath the oppressor
 " ceased! the golden city ceased! The
 " Lord hath broken the staff of the wicked,
 " and the sceptre of the rulers. He who
 " smote the people in wrath with a conti-
 " nual stroke; he that ruled the nations
 " in anger is persecuted, and none hin-
 " dereth. Hell from beneath is moved
 " for thee to meet thee at thy coming:
 " it stirreth up the dead for thee, even all
 " the chief ones of the earth. Thou saidst,
 " I will ascend above the heights of the
 " clouds, I will exalt my throne above
 " the stars of God (his saints), I will sit
 " also upon the mount of the congrega-
 " tion,

“ tion, I will be like the Most High; yet
 “ thou shalt be brought down to hell.
 “ They that see thee shall narrowly look
 “ upon thee, and consider thee, saying, Is
 “ this the man that made the earth to
 “ tremble, that did shake kingdoms? Pre-
 “ pare slaughter for *his children, for the*
 “ *iniquity of their fathers*, that they do not
 “ rise, nor possess the land, nor fill the
 “ face of the world with cities: for I will
 “ rise up against them, saith the Lord of
 “ Hosts, and cut off from Babylon the
 “ name and remnant, son and nephew, and
 “ I will sweep it with the besom of de-
 “ struction. For the Lord of Hosts hath
 “ purposed it, and who shall disannul it?
 “ His hand is stretched out, who shall turn
 “ it back?” And will you plead for those
 whom God is openly contending with?
 If solicited thereto you should have looked
 back to the fifteenth century, and in the
 name of Christ and his members adopted
 Paul’s prayer against Alexander the cop-
 persmith. Do you think that your views
 or feelings are more evangelical than Paul’s,
 or David’s, or the prophets who, by the
 Spirit

Spirit of God, were constrained to curse whom God hath cursed. And when his judgments are to be executed upon his enemies, they cry, "Cursed be he that doth the work of the Lord deceitfully: "Cursed be he that keepeth back his sword "from shedding of blood." See Jer. xlviii. 10.

Not many years back there was a prodigious emigration from this country, on account that the land, through oppression and covetousness, was insufficient for its inhabitants; little did men then think that we were to be billeted with three thousand Romish priests, besides thousands of the laity, the implacable enemies of our country and religion; and much less that Mr. Romaine would be foremost to encourage them, like locusts, to come and consume the substance of our poor.

But a few months ago this city was alarmed with an apprehension of a tumultuous rising among the people; and you, by that misguided zeal for the Lord's enemies and ours, have been blowing up the smothered embers of that fire. Is it not

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irritating

irritating to the highest degree, and especially to our neglected and oppressed poor, whose wretchedness no tongue can fully paint, to see their inveterate enemies encouraged to flock into our nation by thousands to create an insupportable scarceness to them, and even *sumptuously* supported in idleness, while many of our industrious and worthy countrymen cannot subsist with all their labours. Sure you must have forgot the apostolic command, “ If any man work not, neither shall he eat.”— And I am persuaded, if they would have set their minds to work, instead of idolatrous massing, they need not have fled their own country. And shall the laborious British bees foster the wasps of other nations, and encourage the drones cast out of a neighbouring hive, to the impoverishing of their own? There is no scripture nor reason that can justify it. I say *sumptuously*, in comparison, because some worthy characters I know, as members of society and Christians, cannot earn above six shillings a week, and sometimes are in such straits as oblige them to travel from morning till

night without breaking bread, or any refreshment whatever. And some such I have known with a family of small children, who have not had a morsel of bread for themselves or children for two or three days. And yesterday I accidentally met with a discharged Spitalfields weaver, who really had every appearance of an upright man: he assured me that he had wrought for a person (who here shall be nameless at present, because there are so many such grinders of the poor in that line) five months, of whom, tho' he mostly worked sixteen hours in the day, he could only earn four shillings and nine-pence *per* week; that in consequence thereof himself and wife frequently fasted eight and forty hours, which produced a complication of jaundice and dropsy in his wife, whereof she died at the five months end, and he was then discharged, and being pinched with hunger and desperation, had ventured at the peril of his liberty to ask an alms. But such facts may easily escape you, and the notice of many of your rich friends, who wallowing in profuseness feel no scar-

city, and therefore “are not grieved for the afflictions of Joseph;” but without remorse, to please man, or gratify a superstitious attachment to canonical government, can take the staff of life from the household of faith to feed the “dogs and forcerers that are without.” I am credibly informed from another quarter (corroborated by that poor man), that near 4000 weavers are out of employ, and that the workhouse in Spitalfields is so full they are necessitated to lie six in a bed, three at top and three at bottom, and that the distresses at this time are such, that a rising among the poor is apprehended: for if, as Solomon observes, “oppression makes a wise man mad,” what can be expected from those who have not supernatural reason, when pressed with wrongs and injuries (grieved I am, Sir, that you should be instrumental thereto), and screwed by pinching hunger, into the state of the four lepers without the gates of Samaria, but that they should reason like them, “If we enter into the city we shall die, and if we sit still here we die also; therefore let us fall unto the enemy: if they

“ they save us alive we shall live, and if
 “ they kill us we shall but die.” Doubt
 not, Reverend Sir, but the cry of those
 afflicted in spirit at that transaction will
 rise up against you, and, unless repentance
 stop God’s hand, will bring down his fa-
 therly correction upon you: for however he
 may bear with the ungodly, he will not
 leave his children unchastised.—“ Do
 “ good unto all men, especially to the
 “ household of faith,” is the precept: but
 your late conduct is the reverse, and right-
 ly interpreted by facts, speaks thus, Feed
 and uphold the superstitious Papist and ene-
 my of Christ, because he is a regular priest;
 but let the honest laborious Christian perish
 if he cannot help himself. I know there
 is a false, unscriptural conclusion always
 ready in the mouth of many rich men,
 “ That none need to want the necessaries of
 “ life who are not idle.” But my Bible
 teaches me, “ When God shutteth up a
 “ man there can be no opening;” and that
 he will leave the poor in the land to try his
 people. That idea of their unfeeling minds
 may serve to silence conscience, and repulse
 solicitations

solicitations with, but will never stand as an answer with God for the neglect of his commands. See Deut. xv. “ The poor
“ shall never cease out of the land; there-
“ fore I command thee, saying, Thou shalt
“ open thine hand wide unto *THY* brother,
“ to *THY* poor, and to *THY* needy in *THY*
“ *LAND*: thou shalt surely give him, and
“ thy heart shall not be grieved when thou
“ givest unto him: because that for this
“ thing the Lord thy God shall bless thee
“ in all that thou puttest thine hand unto:
“ beware that there be not a thought in
“ thy wicked heart, and thine eye be evil
“ against thy poor brother; and thou givest
“ him nought, and he cry unto the Lord
“ against thee, and it be sin unto thee.”

Such hardness of heart among the professors of Christianity affords the Jew one of the strongest arguments against the Christian religion: for he infers, If God really was among them they could not possibly suffer such miseries among their poor brethren. And what can I say of you, Sir, since I have heard that you gave ten guineas yourself to those enemies of Christ and his members,
while

while some of his dear and faithful people, who have ventured to approach you, have been rudely repulsed. Indeed it produces this query in my mind while you are preaching (for I have often sat under your ministry with profit and delight), Does this man really believe the things he is declaring to us? For it is impossible to judge of any man's faith but by his fruits. And such Nabal-like conduct is more inexcusable in you than any; because you have known a melancholy instance wherein an inattentive disregard to a burdened spirit, by a person not so accustomed to it as yourself, has produced the most fatal effect: and also because "with your mouth you shew [so] much love." If you lived in the faith of these promises, "I will bring them health and cure"—"Ask what ye will in my name," &c. sure your Father would have healed you in all these years, of those carnal prejudices, and that natural churlishness, which are so dishonourable to your station; and of which most men, even your dearest friends, see you have great need of healing: though I have heard, and some years

years ago have seen, that among the rich and great none can render themselves more affable and agreeable than yourself. You know it is your Master's command, particularly to his ministers, "To be kindly affectionated, tender hearted, courteous and gentle unto all men;" but especially to the poor and the stranger, who cannot repay you like the rich, and therefore are obliged to commend you for every kindness they receive to God their Father for retribution; who assures us, "That a cup of cold water in the name of a disciple (not Papists) shall not lose its reward." But, alas! my dear Sir, is it not with you as with multitudes, who know the precepts and their privileges, but neglect both; because "The love of the world"—"The deceitfulness of riches"—"The fear, or favour, of man"—and conformity to the times, have such place in their hearts, that, like Israel of old, they are fallen spiritually asleep, and unconcernedly can read this awful charge, "My people love to have it so: for they are become great, and waxen rich: they are waxen fat; they shine;

“ shine; they judge not the cause of the
 “ fatherless, nor the right of the needy,
 “ yet they prosper. Shall I not visit for
 “ these things, saith the Lord?”—“ Wo
 “ to them that are at ease in Zion, and
 “ trust in the mountain of Samaria,” their
 religious profession.—Is not “ truth fallen
 “ in our streets (and oppression with its
 “ iron hand so strong) that equity cannot
 “ enter?”—Is there any now remaining in
 Israel “ that are valiant for the truth?”
 If there is any life of God in the world, or
 any of whom it may be said, “ They fear
 “ God above many,” it is only visible a-
 mong “ the poor and afflicted people in
 “ the midst of Zion,” whose extremities
 compel them to “ trust in the name of
 “ the Lord, in faithfulness and truth.”
 And whose mercies (which are often so
 apparently miraculous that they bear the
 inscription “ This is the finger of God”)
 make their hearts so overflow with grateful
 joy and peace that it truly passeth all un-
 derstanding, and baffles the utmost expanse
 of a carnal conception.

Possibly you may hold the sentiment of a

F

certain

certain popular ecclesiastic at Hommerton, who told me, with some warmth for the dignity of his order, "None are capable of understanding the scriptures but ministers." Upon this doctrine came in the papistical prohibition of the Bible among the laity: for it follows, that if they are incapable of understanding it, any barbarous tongue would serve as well as their own. If you have his ideas, I am certain you will feel highly offended that a layman should presume to correct the mistaken conduct of a minister of the established church; and perhaps will ask by what authority I do it? Even by the authority of God's word, whose commands are, "Them that sin, rebuke before all, that others also may fear; and henceforth commit no more any such evil among you."—"Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."—And the apostolic precepts are, "Exhort one another daily, lest any of you be hardened through the deceitfulness of sin."—"Let him that is taught in the Word communicate to him that teacheth in all good things."

“ things.” Not that I would suppose you ignorant of those scriptures I have referred to ; but certainly they appear to have been out of your mind at that time : for Solomon assures us, if we always look to the end we shall never do amiss.

Indeed I should have been very glad to have transferred the task to some whose talents are better adapted to administer the corrosive of reprehension : but those who have talents are busied in devoting them at the shrine of Mammon, to procure preferment, or aggrandize themselves or family : and scarce a Phineas, a Gideon, or a Nathan, can now be found in the land, who will dare to speak home truths in the defence of God’s honour, and the rights of his poor afflicted members. And as your example will probably influence multitudes of professing people, and is followed by most parishes in the kingdom, it lays an indispensable obligation upon every honest man, who sees the pernicious tendency, and dreads the approaching evil, to stand forth (like the champions of our church, when Popery with fire and sword held the

dominion of this land), at the hazard of all the flesh holds dear, to bear his public testimony for the cause of God and truth, and point the liberal minded to the just objects of their benevolence; lest they should inadvertently make that wound which they cannot heal: for all know, the spring strained but half a turn beyond its elastic power must break; therefore I feel myself bound by love to my country, and an anxious concern for the cause of our dear Divine Master, and his poor mourning weeping children, who are sorely grieved at your conduct, to publish these hints, authenticated by such irrefragable scriptures, that who so resisteth, resisteth the voice of God.

“ Reprove not a scorner, lest he hate thee: rebuke a wise man and he will love thee,” says our great Solomon. Which of those characters you may assume in consequence of this homely Cake of Barley-meal I know not. I would hope the latter: but if the former, I have counted the cost; for I know it is universally the maxim to “ hate him that reproveth in
“ the

“ the gate ; and abhor him that speaketh
 “ uprightly :” and our dear Lord hath
 taught me to look for persecution here,
 and peace only in him. And could I, by
 such an offering, rescue his church from
 the evils that are overspreading it, I feel as
 if I could gladly (the Lord strengthening
 me) yield this vile body a sacrifice to such
 a glorious cause ; and, if it should be his
 will, stand the protomartyr of the protestant
 æra.

The other day I was very sharply at-
 tacked by Mr. P—k—r, of the Mews,
 who utterly condemned the publication be-
 fore he had read it, and seemed to have
 made up his judgment that it must be
 naught, and the author “ Could not be a
 “ Christian, because he had reproved so
 “ worthy, so excellent, and so useful a
 “ minister as Mr. Romaine.” Now, Sir,
 though from my heart I sincerely give you
 all those respectful epithets, and more ;
 yet if the idea is admitted that any man by
 his natural, acquired, or donative excellen-
 cies, rises above Christian reprehension, he
 instantly becomes a Pope. You know it
 was

was such unscriptural doctrine which first brought in that horrible monster of iniquity, the infallible bishop of Rome; or Peter's successor, as he calls himself: though Peter, the real apostle, made some terrible great blunders, both before and after he was invested with the supposed pontifical key; and Paul, who was a younger minister, withstood him to the face, and sharply rebuked him before all, for his double dealing, because by his dissimulation others were carried away: but observe, Paul did him no injury thereby; nor did Peter attempt to avail himself of his seniority; but like a humble Christian, falls under the reproof: nor was their love to each other, as Christian brethren, one whit abated (See 2 Pet. iii. 15.) by that godly zeal for the simplicity and sincerity of the gospel; knowing that we are exhorted to watch over one another for good: and though reprehension, like a valuable medicine, may be very nauseous, yet infinitely salutary, and sometimes as really essential to the divine health, as the other to the natural life. And I can assure you, with Christian sincerity, if I had not felt

felt a great esteem for you on account of your profitableness to me*, and your long usefulness in the church of Christ; and considered you as wise in the wisdom of God, I should not have addressed this publication to you; though perhaps in the warmth of my zeal, under the impression of our beloved brother Paul's command, "Rebuke them sharply," I may have used a little too much salt to make it so palatable to you as I wished: however, reproof (which Solomon says "Is like oil to the bones") though it may be somewhat biting, can do no real harm where there is so just a ground for it: and I am still persuaded you possess too much good sense as a man, and too evangelical a knowledge of your frailty as a Christian, to suppose yourself infallible; though some injudicious friends of yours think you almost, if not quite so: and if liable to err, why not confess that error in practice proceeded from error in your judgment at least, when you see so many scriptures are against you. You know that

* See some expression of it in my Letters to the Rev. Matth. Wilks, page 16, published in 1792.

fallen man must bend to rise ; and the confession of our faults or mistakes is the prelude to our highest advancement: as you may see in David, who, when in one instance says, “ I have sinned,” and in another, “ I have erred and done foolishly,” instantly changes the Lord’s providential anger into forgiving love, his rebukes into fatherly embraces, and the offender admirably rises from a carnal insensibility to a renewed life, vigour and zeal for his most gracious friend ; and receives afresh such multiplied tokens of Divine favour, that all language is beggared to express the grateful feelings of his overflowing soul. And, notwithstanding some of your friends have already expressed great indignation against me, I cannot help thinking that one day you will thank me for this godly admonition ; or at least thank your heavenly Father that moved my heart to write it.

Mr. P—k—r further told me, “ That he was requested, in a company of fourteen of your friends, to write something in answer to it:” but as I found his chief ground of argument lay in your respectable

respectable usefulness, &c. And in holding up the idea of their being strangers, (which I think I have fully refuted in my 13th page, but will here subjoin a further investigation) I suppose, when he comes to read it deliberately, he will find no foundation to build upon. But if he, or any man, can scripturally shew me wherein I have materially erred, I shall thankfully receive the hint: for the Lord knows my experience creates that jealousy of myself, as constrains me to make my daily and earnest prayer, most sincerely, not to be left to my own spirit, or be guided by any carnal view whatever.

In reconsidering the just character of public or national strangers, I shall first refer you to the Lascars, who some years ago were numerous in London, and destitute. These were strictly strangers, according to Deut. xxix. "The stranger
"from a far land:" besides the obligation, in equity, which lay on those who brought them here to take care of them: but the subjects of this publication cannot come under that description, being not from a

far land, but our very next door neighbours; and those whom this nation has been in the habit of criminal familiarity with for ages; following their Babylonish fashions both in garb and principles.—I will consider them in another light, premising, what I suppose every man of sense will grant, that the spirit or principle of action is the most essential part of a man. Now in this point of view, if you ask an alms for Mr. A or B, though I should know their names and residence, and many other circumstances relating to them, yet, while ignorant of their principle, they are in that sense strangers to me: but if you ask an alms for Papists, though ever so ignorant of their names or country, we instantly know their spirit and principle of action: that they are not merely ungodly men, but staunch adherents to that man of sin whom Christ will destroy, because he is ever robbing him of his glory, and hath slain his saints. And we know them to be universal pimps for that Whore of Babylon who hath corrupted all nations with her fornications, and always will be striving to debauch (spiritually) every soul they

they possibly can, “ Compassing sea and
 “ land to make proselytes sevenfold more
 “ the children of hell than they were be-
 “ fore.” Therefore it is impossible to
 count them as strangers meriting our re-
 gard, without the most manifest injury to
 our country and our kindred, whom they
 will certainly infect with their poisonous
 principles, if we get them not speedily out
 of the land. They have corrupted some
 already.

“ Rebuke not an elder,” say some, par-
 tially leaving out the commands to “ In-
 “ treat him as a father, and admonish as a
 “ brother;” therefore permit me, dear Sir,
 to intreat you, as a father in Christ, to
 wrestle incessantly with God for the revival
 of his spirit in Zion; and for the removal
 of those carnal prejudices, and attachments
 to men, which are “ the little foxes that
 “ spoil all our vines.” I know you must
 see much of the declensions awfully visible
 in the religious world, and perhaps, like
 me, feel much of it in your own soul.
 May the Lord give us that humble mourn-
 ing for it, as may move his fatherly com-

passion to pour out his grace upon us, until
 we are "filled with all the fulness of God."
 And let us draw our plea from our dear
 Master's own words, viz. "Herein is my
 "Father glorified that ye bear much fruit,
 "so shall ye be (or, be known to be) my
 disciples."—And especially "ye that make
 "mention of the Lord keep not silence,
 "give him no rest, till he establish his
 "Zion, till he make his Jerusalem a praise
 "in the earth." And O, let all that truly
 love the Lord hold him by his Word,
 with unwearied importunity, "until he
 "bless us" with a renewed spiritual life,
 and all divine prosperity, that we may
 "glorify God in our bodies and spirits,
 "which are his." And let us say, with
 his prophet, "For Zion's sake will I not
 "hold my peace, and for Jerusalem's sake
 "will I not rest, until the righteousness
 "thereof go forth as brightness, and the
 "salvation thereof as a lamp that burneth."
 And though he should give us all riches
 and plenteousness, let us, like Abraham,
 count it as nothing in comparison of the
 spiritual seed the Lord hath promised.

Who

Who hath said, " I will give them a heart
 " to know me: for they shall return unto
 " me with their whole heart. They shall
 " come with weeping, and with supplica-
 " tions will I lead them: I will cause them
 " to walk by the rivers of waters, in a
 " straight way, wherein they shall not
 " stumble: for I am a father to Israel."
 Yea, " Let our right hand forget its cun-
 " ning if we prefer not (our spiritual) Je-
 " rusalem above our chief joy."

Thus far I had written when Mrs. Hannah More's Remarks on Mr. Dupont's Speech, published for the benefit of the French emigrant clergy, accidentally came into my hands. The romantic style, and sophistical arguments in that half-crown catch-penny pamphlet, I leave to those who may think it worth their while to answer it: for plain truth requires none of those tawdry embellishments; which are only calculated to hide the deformities of falsehood under the paint of diction, to perplex the ideas, and, like theameleon, to vary its colours at every point of view, in order to preserve a convenient
 retreat

retreat when too closely pursued by facts. I would recommend that lady, previous to any future attempt to write of sacred things, seriously to contemplate these words of infallible truth, “ The wisdom of this world
 “ is foolishness with God, and whatever
 “ is high in their esteem is an abomina-
 “ tion unto him.” And “ Whosoever will
 “ be a friend of the world is the enemy of
 “ God.”

As to the present cruel measures, or de-
 iftical principles of the French nation, I
 am no more a friend to than Mrs. Hannah
 More: though, by the light of scripture
 (through which glass we must always look
 to form a proper estimate of men and
 things), I cannot view them in any other
 point than as instruments raised up of God
 to fulfil his own word, and execute his fore
 judgments upon mystical Babylon; just as
 he sent the Romans to perform every tittle
 that he had foretold should come upon
 Jerusalem, even to the ploughing and
 sowing of it with salt: and when his plea-
 sure is done upon that spiritual whore,
 who hath made all nations drink of the

wine of her fornication, the weapons of his indignation shall be thrown aside as an unprofitable branch; and then "there shall arise a people to praise him." An idolatrous Jehu may be raised up to perform the word of the Lord in destroying an idolatrous people; but being only a natural man he cannot act above the principle of self, and, like Saul, will do the Lord's commands partially, as it pleaseth him: therefore when his work is done he also stands a useless instrument to be burnt or cast away. But the art and subtilty of Mrs. Hannah More, in blending politics with religion, and holding up to our view Atheists and Deists to hide from our sight that pest and bane of all society, the implacable superstitious Popish priests, who are indisputably the pillars of the "Man of Sin," is what few females are equal to. To be sure she spins with her thread something like religion, or rather morality, in order no doubt to make it more ~~palatable~~ *plausible* to those who fear God: but you, Sir, will perceive, if you weigh it in the balance of the sanctuary, and try it by the doctrines

doctrines of Christ, not one true evidence of grace in it: though, like Jacob, she hath put on the soft skin of the kid, which may deceive some poor old blind Isaacs. I will just quote two or three paragraphs from her book, and add some remarks thereon, and then leave her as a wolf in a fine sheep-skin: but I must beg leave, first, to stop an avenue by which some, who will not be delighted with the truths in these sheets, will endeavour to fly from conviction; and, with the cry of "A democrat! a democrat!" throw all aside as the effect of an infatuated brain. Permit me then solemnly to declare I am not, nor ever was, of that description. And, having no office in the state, I concern myself so little about politics that I have scarce looked into a newspaper these four years. As a rational, I have a sentiment both religious and political; but as this publication is only to defend the religion of Jesus Christ, and the indubitable rights of his poor afflicted people, from the inroads of Popery, superstition, and oppression (for who sees not the public commendation and applause

plause of that Babylonish strumpet), I have carefully avoided any political views whatever; though, I am persuaded, if my private sentiments could be adopted, they would restore universal peace and harmony to this distracted nation *.

In the sixth page of Mrs. More's preface, she calls the Popish priest *a minister of God*. The Pagan Priest, the Mahometan Brhamin, the Chinese Mandarin, the Egyptian Soothsayer, and the priests of Baal, have as good a title to that appellation as that lady's clients; whom Christ and his apostles call "Servants of Satan"—"Chil-

* Some have complained of my being too silent on politics. At present I shall only add to the reason above, that if my ideas on that subject were well digested, they would make a pamphlet alone; therefore such must be content, till Providence shall lead me to enlarge on that topic, with assuring them, If I was of the counsel, my advice would be like the old men who counselled Rehoboam to hearken to the supplications of his people, to redress their grievances and lighten their yoke; so that by becoming their servant in one thing, he might, by the bond of love, make them his servants for ever; and seal it with the cause and effect of Rehoboam's refusal, and the wiser king's remark, viz. "There is a time wherein one man ruleth over others to his own hurt."

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“dren of the Devil”—“ Ministers of un-
 “righteousness”—“ Serpents, Vipers, Hy-
 “pocrites”—“ Whited Sepulchres,” &c.

Here I wish to ask you a serious question, Sir; because some hold the idea that every man having to do with religious ceremonies is the minister of God, which, if you would solve by scripture, will direct me how to judge of many characters who, for their robes and officiating in a certain capacity, are thus termed. Under the Levitical dispensation we know the Aaronites were entitled to that appellation, whether they were good men or bad; because God had himself appointed them thereto. But under the gospel, the order of priesthood is confined to no tribe or external quality whatever; for our Lord, when he sent out his ministers, “ called “to him whom he would.” And all who come into that office to this day, profess, or declare upon oath, “ to be moved “thereto by the Holy Ghost.” Now, Sir, the question is, Whether any man, getting into that office by a false oath, or pretension to be moved by that which he knows

knows nothing about, or perhaps denies the existence of, is really and literally *the* minister of God? And whether any thing done to him can scripturally be termed an insult to the Lord's ambassador? I think not: because the Lord says, " I sent them " not." Jer. xxiii. 32. and Ezek. xliv. " The uncircumcised in heart shall not " enter into my sanctuary;" and " They " shall not come near to me to do the office " of a priest."

I return to Mrs. More. — She says, *They have been accustomed to bestow the necessities they are now reduced to solicit.* Scripture says (and ages of experience attest the truth), " They fleece the flock; they eat " the fat, and cloath themselves with the " wool; but feed not the flock." That " they are idle shepherds, dumb dogs that " cannot bark, lying down, loving to " slumber; greedy dogs that can never have " enough." — That " they devour widows " houses, and for a pretence make long " prayers." And so far from bestowing any thing, they ever have " laden men with " grievous burdens, which they will not

“remove with one of their fingers.” Now who is to be credited, the Word of God, or Mrs. Hannah More? Is not she, that so notoriously departeth from the truth, to the contradiction of Christ and his holy apostles, most evidently the daughter of the “Father of lies?”

In page 8 she says of some who objected to their religion, *Such an objection hardly deserves a serious answer.* From those who are like them in sentiment it does not *: but the real children of God, who know

* Here I cannot help referring the reader to a recent circumstance, which shews how near the conduct of some of our divines (as men call them) approach to the superstitious doctrines of Papists, and will remove all wonder that they should be so open-handed to those, while they would suffer a real disciple of Christ to perish even for a cup of cold water. The 19th of April last there was a solemn fast ordained to be observed throughout the nation (for what reasons I was never rightly satisfied); but did all the prelates and state ministers, who issued the orders, fast on that day?—Did they not rather make it a day of feasting and visiting? And was it not almost universally, among the great, a day of junketing and carnal mirth? Well did Isaiah say, “In the day of your fast you find pleasure, and exact all your labours: ye fast for strife and debate, and to smite with the fist of wickedness.”

know there is an antichrist in the world,
and that these Popish priests are some of
the many false Christs our dear Master
forewarned

“ wickedness.—Is not this the fast that I have chosen?
“ To loose the bands of wickedness, to undo the heavy
“ burdens, and to let the oppressed go free, and that ye
“ break every yoke? Is it not to deal thy bread to the
“ hungry; and that thou bring the poor, that are cast
“ out, to thy house? When thou seest the naked, that
“ thou cover him; and that thou hide not thyself from
“ thine own flesh?” Were any of these things, which
are so pleasing to God, done on that day? Or was
there a single instance of any real humbling of soul
among those who, by such hypocrisies, are the great
troublers of the nation? And can any man, who sees
such imposition on the public, the poor simple people,
whose distresses oblige them often to abstain from food,
commanded to fast and refrain from labour (which of
course will oblige many to fast the second day), while
some of the rich, whose god is their belly, make it a public
feasting, reprove the common epithet, “ *A public farce!* ”
Sure it is a just application of scripture to point this text
against such “ hypocrites in Sion.” “ Shall I not visit
“ for these things, saith the Lord?” — Yes; verily,
“ The Lord hath a controversy with the inhabitants of
“ the land, because there is no truth, nor mercy, nor
“ knowledge of God in the land.” And the time of
the Lord’s visitation draweth nigh, when “ Fearfulness
“ shall surprise the hypocrite, and trembling take hold
“ on the workers of iniquity:” then all the hidden
mysteries

forewarned us of (teaching us to know them by their fruits), obey his voice, and wholly separate from them, and will by
no

mysteries of wickedness, in every church and state, shall be uncovered; and men shall be rewarded according to their works: then the swinish multitude (as one calls them) shall be emancipated from the iron yoke of nefarious oppression; and the oppressors, "who pant after the dust of the earth on the head of the poor, and turn aside the way of the meek," and the poor from their right, "shall fall, and never rise up again." It is these, and such like deceits, which make men Atheists and Deists; who, looking for the principle of life in action, where is only the shadow or name of a Protestant or Christian, are so stumbled at the disappointment, that hastily they conclude all to be but the science of priestcraft, and the juggle of knaves. My own mental exercises oblige me to confess, that the dreadful hypocrisy and dissimulation I have found in some religious characters, would have made me an Atheist or a Deist years ago, if I had not known experimentally the power of God working that evidence in my own soul, which will ever oblige me to bear testimony that "verily there is a reward for the righteous; verily, there is a God that judgeth in the earth." But let even an Atheist live in a family where God is really "worshipped in spirit and in truth;" where the heart is frequently overflowing with unfeigned love and gratitude for mercies received—The soul, jealous of its weakness, is often humbly mourning under an affecting sense of its own infirmities, and wrestling with God for daily

no means touch any such unclean thing : They hate those “ garments spotted with the flesh,” which can be as familiar with Papists, and the most inveterate enemies of Christ, as with his dearest children ; and more so, if the former are rich, and the latter poor.

In the 9th page of the preface, she says, *If these men could have sacrificed their*—daily increase of every grace essential to serve him—The mind, in its utmost extremities, confidently relying on the Omnipotent arm, and thereby calmly composed, and humbly rejoicing under the want of all outward things—The glory of God in the world, visibly of more concern than all their temporal affairs—“ The affections (so obviously) set on things above” that, as a stranger and pilgrim here, he seems not at home ; but is evidently making up all his happiness in the prospect of his future inheritance—his bowels always moving with love to the children of God, and his compassion, or commiseration, drawing out communications of comfort, or counsel, to his afflicted, or misguided brethren—and his heavenly zeal kindly reprehending whatever is offensive to his God in friend or foe : I say let an Atheist or Deist live a yearly observer of such vital godliness, and I am confident he would in some measure acknowledge the reality of the power of God ruling in the heart, however he might remain unaffected by that grace. See the doctrine preached by the Lord himself, Mat. v. 16. and exemplified in a notable example in the sixth chapter of Daniel.

science

science to their convenience they had not now been in this country. I wish that wise lady could tell me what has made their consciences so much tenderer now than in the reign of Henry VIII. and Edward VI. when they danced to the pipe of reformation with as good a grace as the covoror-capel *. Any one that hath eyes to see, and ever read ecclesiastical history, or Fox's Martyrology, will give little credit to Mrs. More's idea of their tender conscience; for all know it was the abolishing of their priestcraft, which brought them such inordinate gain, that made them fly their country. This some of the most candid of them will acknowledge; for would the National Convention instate them into offices of equal profit, though it were to offer sacrifice, or burn incense to the devil, their consciences would gladly swallow the draught.

In the same page, adds this Romish advocate, *Perhaps no act of bounty to which*

* A large serpent in Bengal, which, raising its body upright, moves to and fro upon its tail very gracefully to the music of a contemptible pipe.

you may be called out, will ever come so immediately under the solemn and affecting description which will be recorded at the great day of account, I was a stranger and ye took me in. You, Rev. Sir, I am certain, must see the cloven foot under this fine-spun paragraph; for the weakest Christian, who is but just enquiring “What is truth?” can evidently see a most shameful perversion of God’s sacred word; such as I cannot view one degree short of blasphemy. What! are those ministers of unrighteousness!—those servants of Satan!—those priests of Baal!—those vipers, hypocrites, and devourers of widows, now so lovely in the eyes of a professor of the protestant religion (I will not say the gospel) as to be openly avowed for the real believers in Christ, and true children of God?—And will you, Mr. Romaine, any longer hold your peace, and espouse the cause of the Whore of Babylon? I charge you, in the name of God and Christ, as ye shall answer it at the last day, come forth and declare whether you really are the true friend of Christ, whom you have so long preach-

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ed,

ed, or not; that his own simple people may know “ who is on the Lord’s side, “ Who?”—“ If Baal be God, follow him; “ but if the Lord is God, follow him,” and boldly stand by his cause, and be jealous of his honour and glory, against all the craft and subtilty of antichrist: for “ whosoever “ t keth not up his cross (saith our divine “ Master) and followeth me, is not worthy of me.” I hope you will not say as one, when pressed to justify by scripture something in his ministerial function which offended a weak believer, “ I have “ a mental reserve;” for while you keep any thing which concerns the church of Christ under cover, you are acting the part of an unjust steward, and are unfaithful in the dispensation committed to you, by not “ declaring the whole counsel of “ God.” A mental reserve is the plea of every carnal mind under heaven; wherewith they repel the darts of conviction, when shot at them from the word of God. You know, Sir, it is the apostolic command to all Christians, and more especially to ministers, who by their office “ are
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"the servants of all," to "be ready at all times to give a reason of the hope that is in them." I wish your mental reserve may not be found a "having of men's persons in admiration because of advantage."

You see that three thousand priests, besides the laity, are already disseminated through the land; what must consequently be the fruit arising from this seed?—A scarcity of provision, to the almost famishing of our own poor, is the least evil to be dreaded. Being trained to no business, must they not apply their talents to the education of youth for their future support? And will not every tutor infect his pupils with his own poisonous sentiments? And suppose each to have but forty scholars, may we not set down a hundred thousand annually of our youth, born subjects of our rightful sovereign, but in heart, by the prejudice of education, inviolable friends to the Pope, and the men of that nation, who begat them to that "man of sin."

In the 5th page of her Remarks, after throwing out a hint that Christianity con-

sists much in altars, priests, temples, and institutions, she says, *As to the religion itself, this also they may traduce, and for their own part reject, but we know from the comfortable promise of an authority still sacred in this country at least, that the gates of hell shall not prevail against it.* If she means the Popish religion, which the connexion implies, that is emphatically the gates of hell, which have been making war with the servants of God five hundred years, and cannot prevail, but are now on the eve of going into perdition themselves: for sacred revelation declares, “ That man of sin shall be
 “ destroyed, in whom is found the blood
 “ of prophets, and of saints, and of all that
 “ were slain upon the earth: after which
 “ they sang Alleluia, true and righteous are
 “ thy judgments; for thou hast judged the
 “ great whore, which did corrupt the earth
 “ with her fornications, and hath avenged
 “ the blood of his servants at her hand.
 “ And again, they sang Alleluia, and her
 “ smoke rose up for ever and ever.”

Page 38, *All the conquests of our Edwards and Henrys do not confer such substantial*

tial glory on our own country as she derives from having received, protected, and supported, among multitudes of sufferers, and under circumstances so peculiarly disadvantageous to herself, three thousand priests of a nation habitually her enemy, and of a religion intolerant and hostile to her own. This lady talks much in the dialect of those she is pleading for; boasting of her own supposed goodness, and glorying in that which should be her shame: for “Can two walk together except they be agreed?” Could she call them ministers of God, unless she is a worshipper of their God? Is not this like Saul, who having spared Agag, and the best of the sheep, and the oxen, and the fatlings, and all that was good; but destroyed every thing that was vile and refuse, comes to Samuel with the religious lye, “I have performed the commandment of the Lord.” And when detected in his hypocrisy, says, “It was to sacrifice to the Lord thy God.” Hath the Lord as great delight in sacrifice as in obeying his voice, which expressly says, “Come ye out of them—separate yourselves—touch not
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“ the unclean thing—have no fellowship
 “ with the unfruitful works of darkness,
 “ but reprove them—make no covenant
 “ with them—seek not their peace or pro-
 “ sperity for ever—remember what they
 “ did unto thee ; thou shalt not forget it.”

But sure she must have drank freely “ of
 “ the wine of fornication of that mother of
 “ harlots,” to be so intoxicated that she can
 by no means distinguish the “ whore’s fore-
 “ head” from the true “ bride, the Lamb’s
 “ wife.” If those three thousand priests had
 been, as she studiously endeavours to repre-
 sent them, Christians flying from the per-
 secuting fire and sword, with which those
 Papists almost depopulated this and many
 other countries in the fifteenth century,
 there would have been great weight in her
 argument : but I can see no honour in fos-
 tering our dear Redeemer’s avowed enemies,
 when God hath said, “ Thine eye shall not
 “ pity them, neither shalt thou spare them.”
 And again, “ Pray not for this people for
 “ their good.” If there is any honour in
 it, then the reign of Queen Mary was most
 glorious indeed, when all the hellish train
 of

of pope, cardinals, Romish bishops, priests, monks, abbots, &c. extirpated by King Edward, were invited over here, and invested with the uncontrolled government of these realms: and as Mrs. Hannah More (who may be a descendant from that bitter persecutor Sir Thomas More) sees such wonderful glory and honour in Popery, there is no doubt but she would have made an excellent maid of honour to that bloody queen. Here I will give her one more text; “He
 “ that saith unto the wicked, Thou *art*
 “ righteous; him shall the people curse,
 “ and nations shall abhor him; but to them
 “ that rebuke *him* shall be delight, and a
 “ good blessing shall come upon them,”
 Prov. xxiv. 24. and leave her with a caution to beware lest, by espousing those enemies of Christ, and painting falsehood in the habit of truth, she also should go to that same place of torment appointed for the persecutors of his church; and address myself once more to you, Reverend Sir, with the entreaties of a heart full of grief for that inadvertent step; a step perhaps the most unfavourable and unfortunate of your whole
 life;

life; and with energy of soul implore you, for Christ's sake, and your country's present peace and future welfare, if you have any power or influence among men, for this once exert it in the cause of our dear Master, and his poor simple sheep (many of whom, through their honest simplicity, see not the wolf coming, though his progress toward them is rapid), and help to get these men out of the land.

This nation is polluted enough with the Atheists, Deists, Papists, and falsehearted Christians, among its native inhabitants; let us not add to its intolerable load of iniquity by harbouring those irreconcilable enemies to the gospel from spiritual Babylon, lest we be, as God hath threatened, partakers of their plagues; for evidently "the wrath of the Lord is gone out against them." And I cannot help viewing the two first verses of Jer. xv. as peculiarly applicable to them; "Then said the Lord, "Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth. If they say unto thee,

“ thee, Whither shall we go forth? Then
 “ shalt thou tell them, Thus saith the
 “ Lord, Such as are for death, to death;
 “ such as are for the sword, to the sword;
 “ such as are for the famine, to the fa-
 “ mine; and such as are for captivity, to
 “ captivity.” Jer. xxx. 24. “ The fierce
 “ anger of the Lord shall not return until
 “ he have done it: in the latter days ye
 “ shall consider it.” And I cannot but think
 the Lord’s displeasure seems to hover about
 this land, for its spiritual dalliance, these
 many years with them, and their Baby-
 lonish wares. O! let every familiar and
 advocate of theirs remember with trem-
 bling, that for one of their garments and
 a wedge of gold, Achan and his whole
 house perished.—O! that the God of Is-
 rael would raise up some of his secret ones,
 “ valiant for the truth upon earth,” that
 with flaming zeal for his honour and glory
 they may be instruments in his hand, to
 turn away his impending wrath hanging
 over our guilty heads. Let no one hy-
 pocritically, with Mrs. More, ask, “ Lord,
 “ Is it I? Is it I?” when it is obvious to all

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who

who search the scriptures, that every one “ who hath a name to live and is dead,” is one of the careless daughters of Zion, who provoke God’s anger more than the heathen; and are eventually the great troublers of Israel: for Atheists and Deists, who are often made so by the inconsistent conduct of Christians, are like the publicans and harlots of old, who, having no pretensions to God’s grace, are sometimes brought into the kingdom of heaven, while those pharisees, who think they have a claim on the score of their supposed goodness, are shut out: for, having a form of godliness (like the man clothed, but not in the wedding garment), they rest their hopes and evidences upon their denominations; as High Church, Low Church, Methodist, Baptist, Independent, or Dissenter, &c. instead of the word and spirit of God gradually transforming their whole man into a conformity to the will of Christ.

See a most lively portrait of those whom Mrs. More calls “ the Ministers of God,” in the following extract from Ecclesiastical History; which I beg leave to introduce,
not

not so much for your information, Sir, as to delineate these pharisees in their true colours, to those who probably never saw that whore of Babylon in such a glass.

“ At Avignon, in the country of Provence, those pious bishops, abbots, &c. being assembled in council, to execute one of the most horrid arrets against the Christians ever instigated by the devil, for the entire extirpation of several whole towns, men, women, and children, with their houses, and even the trees; wherein they made a general composition, confirmed by an oath, that every man should endeavour himself that the said arret of Marindol should be executed with all expedition: for, said they, the judges are not bound to observe either right or reason, law or ordinance; and cannot fail, or do amiss, whatever judgment they give, so that it tend to the entire extirpation of all such as are suspected to be Lutherans. And one of those bishop's whores, in conversation, says it was enjoined her by penance, that she should endeavour with all her power to put the Lutherans to death. Well, after their

great labour in that council for their holy mother the church, they went to dancing, diceing, &c. and then would walk abroad to solace themselves; and passing through the streets, every one leading his minion on his arm, they saw a man who sold bawdy images and pictures, with filthy rhymes and ballads annexed to them, to stir up the people to whoredom and knavery. All these goodly pictures, &c. were bought up by those bishops. And if there was any obscure sentence, the same those learned prelates did readily expound, and laugh pleasantly at. In the same place, as they walked along, a bookseller had set out to sale certain Bibles in French and Latin, with other books; when the prelates beheld these they were greatly moved, and said unto him, Darest thou be so hardy to set out such merchandize to sell? He answered, Is not the Holy Bible as good as these goodly pictures which you have bought for these gentlewomen? He had scarce spoken these words, but the Bishop of Aix said, I renounce my part of paradise if this fellow be not a Lutheran. Let him be taken, and

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examined

examined what he is. And instantly a company of knaves and ruffians, which waited on those prelates, began to cry out, A Lutheran! A Lutheran! To the fire with him! To the fire with him! and handled him in such a manner that the poor man was all embrued in his own blood before he came to the prison. And though it appeared that he sold the Bibles with the emperor's licence, and his judge, less savage than those priests of Bacchus and Venus, sought to release him with only a fine, those blood-thirsty prowlers of the Pope haled him away from his mock trial to the fire, and burnt him alive the same day."

Are God's children to forget what these cursed Amalekites did unto them? No; it is positively forbidden; see Deut. xxv. 17.

"Remember what Amalek did unto thee
 "by the way, when ye were come forth
 "out of Egypt: how he met thee in the
 "way, and smote the hindermost of thee,
 "even all that were feeble behind thee,
 "when thou wast faint and weary; and he
 "feared not God. Therefore it shall be,
 "when the Lord thy God hath given thee
 "rest,

“ rest, that thou shalt blot out the remem-
 “ brance of Amalek from under heaven;
 “ thou shalt not forget it.” See also Jer. li.
 and Lam. iii.—“ The violence done to me
 “ and to my flesh be upon Babylon, shall
 “ the inhabitant of Zion say.” —“ Give
 “ them sorrow of heart, thy curse unto
 “ them. Persecute and destroy them in anger
 “ from under the heavens of the Lord.”

The oil of reprehensive truth is what few men can abide. And the man that will dare to pour it out, shall be more hateful and abominable to the reprov'd than the thief or murderer, and more fiercely pursued than the wolf or the bear: for, saith inspired Wisdom, “ He that is upright in his way is an abomination to the wicked.” May you, Reverend Sir, be enabled to receive this like a wise man, into whom “ a reproof entereth
 “ more than a hundred stripes into a fool.”
 —“ He that rebuketh a man shall afterwards find more favour than he that flattereth with his tongue.” —“ They that forsake the law praise the wicked: but
 “ such as keep the law contend with him.”
 Prov. xxviii. 4.

THE

THE only reply to my first edition I have heard of, or seen, is a written letter, left for me, at the publisher's, by one whose great boast is, that he is a churchman; signed W. H. Wright, Clerkenwell.

The letter is too illiterate and opprobrious to merit a copy here: but as there is some portion of the word of God quoted in it (I hope with simplicity, though ignorantly) I shall not pass it over unnoticed; notwithstanding its scurrility, in calling me a devil, and a dissenting rebel, &c. does not entitle the writer to an answer.

The encomiums on Mr. Romaine, for what he calls "one of the most benevolent actions," I step over with only this remark, viz. that in his high-minded steeplesided head it appears a greater benevolence to maintain the Papists, while obstinately holding their idolatrous superstition, than to supply the wants of our own poor, or "distributing to the necessity of the saints," or even to those who have relieved us in times past.

His

His first remark, which demands notice, is this, viz. “ I admit that there are many
 “ of our countrymen out of employ, but it
 “ chiefly arises from a spirit of idleness and
 “ sloth.”—Though of some individuals this may be true, it is a most ungodly slander, and a “ bearing false witness against thousands of his neighbours,” whose late employers could testify their principle of industry if work was to be had. If Mr. Wright is a godly man, he may perhaps be brought into a state of poverty, to make him feel his own unchristian slander. And I am persuaded that Mr. Romaine will be as much ashamed of this his advocate, and his arguments, as I should to be the author of them. But to meet Mr. Wright on his own ground; if his nefarious charge was true in the general, still they are full of as much use in the community as Popish priests, and a thousand times less prejudicial: for if gospel precepts forbid us to maintain any in idleness, sure idleness infected with principles contagious as the plague is less to be encouraged. We know that though they are too idle to set their hands to labour,
 yet

have maintained, and even now devote their lives and substance to uphold? Let them then go and make their claim of those gods whom they serve. But let me ask Mr. Wright, Do the parishes allow every pauper half a guinea a week? Is it not notorious that half a crown a head is a common price given with them; and few, if any, parishes give above three shillings and sixpence. Now if they had been "strangers from a far land," what equity can justify such partiality? But if Mr. Wright should ever be necessitated to make good his claim to this parochial benefit, he will doubtless taste the sweets of it better than I can describe it; especially if he has lived in ease and affluence.

His next and most weighty argument, is a quotation of that scripture I refer to in the last line on the tenth page, with a curious application of it, thus: "I think" (if I "understand what I read) that the positive "command of God is to pray for our enemies, to do good to them that despitefully "use us, to bless them that curse us, &c. "but these people never did us a single injury

“jury in their lives.” This use of the text, though the assertion is false, plainly shews he has no disapprobation of them as the antichristian opposers of Christ’s kingdom; but implies, if they had injured us we are justified in revenging it, in direct contradiction to those positive commands he pretends to lay such stress upon: whereas, having no personal quarrel against them, we are better enabled to lose sight of self in the matter, and preserve a single eye to the glory of God—the welfare of Zion—the danger of the state in being again overrun with popery—and the injury done to the poor of our own country. But the chief object with Mr. Wright seems to be to hide Mr. Romaine from reproof, and preserve the reading-desks and steeples to our churches; which he says the Dissenters want to rob them of: but of that in its course. And as he modestly says, “if I understand what I read,” I will add some further thoughts on that text, Matth. v. 24. But it must first be granted that there subsists an essential difference between our personal enemies and Christ’s enemies; and

also between natural unconverted men and the adherents of the great man of sin, or papal antichrist (though both descriptions may exist in one person), or else we shall confound many passages in scripture as utterly inexplicable: for the Bible is such a chain, that if all the links be not united it will not hold; and without that distinction we shall make Paul, and St. John the beloved disciple (not to mention Elijah, who slew four hundred of them at once, and other Old Testament saints) heinous transgressors against the commands of Christ: for Paul not only prays against Alexander the coppersmith, but says, "I wish they were cut off which trouble you," *i.e.* from the church of Christ. And St. John says, "if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." And St. Paul, speaking of such a one, says, "Let him be accursed" (Grieve not at it). And observe, we no where find the Lord saying, Love, bless, pray for, and do good to MY ENEMIES. Now, if you
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can abstract them from the papal antichristian church, or bring good proof that they are come out of it, they are then as natural men objects of our regard, though they may be our personal or national enemies; but even then not in preference to our own poor; who, besides the multitude of scriptures which enjoin our attention to them, have a claim in equity to be supported by that state which they, as members of, have contributed their quota to maintain. But how is it possible to abstract them from papal antichrist while they openly profess the papal doctrines, and hold every person in the universe accursed of God who is not of their church. Christians have enemies enough among common wicked men, who hate us, curse us, and persecute us, besides those of Antichrist's kingdom, and they are entitled to our prayers. Some will say, These are Christ's enemies too. It is true they are in a state of natural enmity; but they have not professedly enlisted under that papal antichristian kingdom which has been at war, temporally and spiritually, with Christ and his members for many centuries,
and

and will till the appointed time of their complete destruction cometh. But, taking them in the light of *our* enemies, how are we to do them good, to bless or pray for them? We cannot consistently pray for their prosperity in opposition to the prosperity of Christ's kingdom: for that would not be to do them good, or bless them; but eventually to curse them. I know of no petition that scripture dictates for them, but that (if there are any among them included in this text, "other sheep I have which
"are not of this fold") they may be brought out of mystical Babylon; which is to weaken that kingdom, and is the most effectual way of blessing them and doing them good: but all communication with them, while under Antichrist's banner, is expressly forbid, see Eph. v. 11. "Have no
"fellowship with the unfruitful works of
"darkness, but rather reprove them: for
"it is a shame even to speak of those things
"which are done of them in secret." Is it not well known that *these holy* men, who say all will be damned that are out of their church, and whom Mrs. More calls
"ministers

“ ministers of God,” under the pretence of confessing and absolving silly women laden with iniquity, have the most criminal access to every man’s wife of their idolatrous persuasion. See also 2 John 10, 11. Rom. xvi. 17. and Gal. i. 9, &c.

Again, Mr. Wright argues like a bigoted churchman, and says, “ Because they have
 “ had the misfortune to be educated in the
 “ errors of the Romish church, they in
 “ their distress must be abandoned to want
 “ and misery.” Does he reason thus for those idle persons he speaks of, whom he is for abandoning because they are idle. Their being brought up in indolent habits seems no palliation of their guilt with him. The same of thieves and robbers; many of whom are educated in the science from their infancy, some by their own parents; but this education is no extenuation of their crimes, nor procures any mitigation of their punishment with our courts which sentence them to the gallows. The argument has just the same weight against the Papists, who know by the light of nature, if they did not read the Bible, that idleness, adultery,

tery, religious robbery and deceit, are crimes which they themselves would punish in others : therefore their conscience condemns them as well as the thief or loiterer: consequently should be as obnoxious to society as those.

Next, after suggesting that I might suspect him to be a Papist, he says, “ I am
 “ not a bigoted Dissenter, who would de-
 “ throne our gracious sovereign, overturn
 “ the constitution and government, de-
 “ stroy the churches, or at least rob them
 “ of their reading-desks and steeples ; as
 “ your party would wish to do : for I know,
 “ by your manner of writing, you are a
 “ Dissenter.” This infamous slander upon the body of Dissenters I leave ; having seen some late publications of theirs which proves this proud churchman is not ashamed to lye, when he wants to shew his hatred to Dissenters and his love to Papists, who by profession are his kinsfolks, and, like wicked Ahab, he can call an accursed Benhadad his brother : but the true Christian, let him be of what denomination he will, cannot, dare not call any of the worship-
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pers of Antichrist brother. By his presuming knowledge of my being a Dissenter, he proves as fallible as his "holy mother-church;" for it so happens that I never did assume any distinction among men, according to the admonition, "Call no man master;" but can cordially embrace a real Christian of any persuasion, and receive the true gospel from ministers of any name: yet if men are pleased to call me after the minister I most commonly hear, or place of worship I usually attend, I might say, as well as Mr. Wright (if I chose to be so vaingloriously empty-headed) "I am (I am proud to say) a member of the church of England;" and while he only professes to "admire her articles and doctrines," my anxious wish and endeavours are to have all divine or scripture doctrines wrought as a living acting principle in my soul: for Herod appears, with this churchman, to have admired them, and done many things, yet was but a wicked Herod still.

Though I have a high veneration for the reformers and compilers of the church form of prayer, as glorious martyrs of Jesus

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Christ,

Christ, yet I cannot with this bigot, and Mrs. More, swallow all that the church would pour down my throat, as the most perfect to be obtained in this imperfect state of things. I grant it might be so at the time it was first instituted, when this church just emerged out of popery, and which accounts for its retaining so many popish relics; but I cannot be induced to believe the understanding of a child is equal to one of two hundred years experience; and think the church, as well as individuals, in proportion as it became a man, by age, experience, and freedom from popish tutors and governors, should have “ put away “ those childish things.”

You may see the deadly hypocrisy of this proud churchman in the conclusion of his letter. After wishing me some corporal punishment for writing the truth, which he does not like (not Mrs. More for perverting scripture, and falsely delineating the Papists like Christians), he adds, “ From “ all dissenting rebels, Good Lord deliver “ us!”—Observe, he wants no deliverance from his own proud heart and corrupt nature,

ture, nor from popery and superstition, or that religious spirit of deceit which has made a whole nation turn atheists or deists; and will make innocent blood in some places rise up to the horses bridles: but those that dissent from his superstitious ideas, who cannot see with his bigoted eyes, because he cannot by scripture prove them wrong, in order to render them odious in the sight of men, infamously slanders with the name of rebels.

In reply to his postscript, which charges me with being ashamed of my name, I have only to say, truth is such a bulwark, that no name can strengthen or weaken it; and its intrinsic merit such as my name can neither invalidate, or increase its sterling worth. Mr. Romaine, I am persuaded, knows who it came from, by the reference to a former letter I wrote him, with name and address at length, which now appears in page 91 of this edition. And as he had not the civility to answer that, he was not entitled to my name or address in this publication: besides "all things are not expedient." Those

bigots to mother church, who have played the assassin before, can act it over again.

“ That hideous sight, a naked human heart ! ”

Well does the prophet say, it is deceitful above all things, and desperately wicked, who can know it ? And we may add, It is deep as hell, who can search it out ? Lift but a corner of its veil and you may see a chamber of its imagery in that man, and set of men, who pretend to such compassionate feelings of humanity as constrain them to “ receive, protect, and support,” and thus against God’s command seek the welfare and prosperity of three thousand Amalakitish idolators, while they not only suffer our own poor, and some who have contributed to the supply of their necessities, to perish through want, but even approve of that ungodly war which destroys our own countrymen and neighbours by hundreds and by thousands ; and, like cannibals, rejoice in that hellish effusion of human blood. Is not this “ covering violence with his garment ? “ Therefore take heed to your spirit that “ ye deal not treacherously.” You know where

where it is written, " O, ye priests ! If ye
 " will not hear, and if ye will not lay it to
 " heart, to give glory unto my name, saith
 " the Lord of hosts, I will even send a curse
 " upon you, and I will curse your blessings."

As you, Reverend Sir, are reported to be
 an advocate for that human butchery, con-
 descend to inform an inquiring mind what
 we are at war about. Is it to give that
 power again to Antichrist in a neigh-
 bouring nation which God hath taken
 from him ?—If it is (though I am no
 prophet, nor a prophet's son) I am bold to
 aver, from the revealed will of God in his
 word, it will not prosper: and though the
 instruments God has appointed to the work
 be " smitten, and there remained but
 " wounded men among them, yet shall
 " they rise up" and destroy " the people
 " against whom the Lord hath indignation
 " for ever." Jer. and Mal. And " They
 " that help them (we read) shall fall with
 " them."—" He that rejoiceth at calamity
 " shall not go unpunished," saith the wise
 king.

Now, Rev. Sir, permit me, in this second
 edition,

edition, to address a few more serious lines to you. Either you or I am indisputably wrong. If you have acted wisely, and sincerely done the will of your heavenly Father, as revealed in scripture, without any human influence, I am wrong in reproving you for it. But as I most solemnly aver before "God, who trieth the hearts" and searcheth the reins of the children of "men," I have written in simplicity of spirit, free from all personal malignity (for I really esteem you as a minister of Christ, and an elder brother) I appeal to the whole church of God to judge between us, knowing that I (as well as you) am entitled to this Christian privilege in Gal. vi. 1. "If a man be overtaken in a fault, ye" which are spiritual restore such a one in "the spirit of meekness." Therefore it is your indispensable duty, as a Christian, and there lies a special obligation upon you, as a minister of much learning and long experience, to shew me, out of the word of God, wherein I have materially erred. You know that, in the judgment of all sensible men, opprobrious terms will not supply the defect

defect of argument, or the want of scripture to maintain your ground; why then should your misguided friends oblige me to refute their abuse with our dear Master's plea against his malignant persecutors, viz. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me" with the tongue? Their condemning the book for a scandalous scurrilous publication, is no refutation of its arguments; and their calling me a devil, a dissenting rebel, a blasphemer, and no Christian, unless they can prove my general principles of action and conduct in life do justify such epithets, only weakens their cause, and will always, by such inference as this (the sword of scurrility is drawn when the shield of truth fails) recoil upon you and themselves. Come then, dear Sir, as a member with me of one body in Christ, shew your Christian brother wherein he is greatly wrong, if you can; and I will gladly obey the apostolic precept, "Confess your faults one to another:" but if you cannot, humble yourself under the hand of God, and imitate that great saint the king of Israel, and man after God's

God's own heart, and say, "I have erred
 "and done foolishly." And be assured it
 will be no disparagement to you as a man
 of sense, a Christian, or a minister, to shew
 the world, that though, through infirmity
 of the flesh, you, like us poor weaklings,
 are liable to fall, you are not ashamed by
 compunction and concession to rise. This
 will more highly exalt you in the esteem of
 your dear Master, and all his beloved ser-
 vants your brethren, and in every sensible
 mind, than a tacit approbation of that
 which by scripture you cannot justify, and
 will most heartily attach you to the affec-
 tions of

Your poor, aggrieved,

Christian brother,

M. N.

July 3, 1793.

To the reason given, in the note in
 page 1, for publishing the following letter,
 I have this to add, that having heard that
 Mr. Romaine should say, He has not been
 applied to in behalf of the French Bible So-
 ciety ;

ciety : The real fact is, that in November last the committee of that society nominated two or three gentlemen to wait on Mr. Romaine, to request him to preach for the Society; but his known incivility seemed such a bar of access, that no one attempted to call on him for that purpose. In conversation with a valuable friend of his I mentioned this circumstance, with this remark, viz. that some dissenting ministers had expressed a willingness to espouse the cause; but the Society was not forward to accept the offer before some eminent minister of the establishment had taken it up: because it is well known, that though dissenters will follow the church in any public good, some stiff churchmen will not follow dissenters: upon which this friend, under a very strong conception that I should succeed, pressed me to call on Mr. Romaine myself, and told me his most leisure hour, viz. about eight o'clock in the morning. At this request I waited on him next morning at that hour. A servant opened the door; and on informing her master a gentleman wanted to speak with him, out he

N

came

came from an adjacent room, and taking the street door in his hand, with no very pleasant countenance demanded my business; which he permitted me to open so far as to say, "I have taken the liberty to wait upon you, Sir, in behalf of the French Bible Society;" and then sternly replied, "I am not a friend to it—I am not a friend to it." This abrupt answer, before I had properly explained my errand, induced me to depart a little chagrined: and on shutting the door, in a milder tone (as if conscience rebuked him) he added with emphasis, "But I wish it may succeed with all my heart." At the next meeting of the committee, I communicated the circumstance, and remarked that, from the complexion of the latter part of his reply, he probably, upon mature reflection, might espouse the cause, and, if approved of, I would write to him. In consequence thereof I drew up the following letter, and read it before the next committee previous to my sending it. It received their approbation, and I was requested to send it, and transcribe a copy of it for the use of the Society. I can now
only

only say, this letter was sent to Mr. Romaine by the Penny Post, having received no answer from him whatever.

Reverend and Dear Sir,

I HAVE no apology to make for this intrusion on your attention, because our dear Master (whose cause I wish you to espouse) needs none, when asking his servants previously to disseminate the knowledge of him where he himself would come.

You may recollect a person waiting on you, to ask your assistance to the French Bible Society: A work which, if God should own, may be instrumental to enlighten thousands, perhaps millions, with the true knowledge of God, who have long sat in darkness and the shadow of death, bound with the chains of superstition, under the dominion of the beast and false prophet*.

* Alluding to the Society's wish to propagate the Scriptures not only in Popish, but in Pagan and Mahometan countries.

N 2

O Sir!

O Sir ! if you and I, and the many thousands in England, who have tasted that good word of God, and found it ineffably precious to us, should one day hear of the grace of God springing up, and overspreading that land where Satan's seat hath been so many years established, will it not fill our souls with holy rapture, and constrain us with exultation to shout, " Let it fill
 " the breadth of thy land, O Emmanuel." Then, my dear sir, I am certain it will be no grief of heart for you to look back, and recollect that you was solicited (and may I say prevailed on) by a simple follower of the Lamb, to expand your mind, and unite with your Master's instruments in being " help-
 " ers together with God" to promote what Zion hath long prayed for, viz. " That the
 " kingdoms of this world may become the
 " kingdoms of our Lord and of his Christ."

The reply you made to my request, I think, upon mature reflection, you must disapprove. It was short, but so paradoxical as rendered it impossible to know your real sentiments. Permit me, Sir, to recite it in your own words, viz. " I am not a
 " friend

“ friend to it—but I wish it may succeed,
 “ *with all my heart.*” What ! Mr. Romaine not a friend to the publishing of the Bible, with a simple view to extend it throughout that nation where, for ages, it has been prohibited in their own tongue ? And not that nation only, but, if the good hand of our God be with us and establish this work, we wish it to spread from nation to nation, and from kingdom to kingdom, till all the savage nations on the earth obtain the revelation of Jesus Christ.—What ! Mr. Romaine not a friend to it, and yet with his whole heart wish it success ?—This is mysterious.—Forgive me if I err in judgment, but I cannot understand you, unless I take the first part for the voice of the man, and the latter for the voice of his Father’s Spirit speaking in him : especially as the last clause was expressed with peculiar emphasis, as if conscience, at that instant, resisted the bias of the mind, and suggested in your Master’s behalf, “ If a friend
 “ to me, be a friend to my word.”

Indeed I have thought since, if instead of the servant it had been his Master I addressed,

ed, who has enjoined us to be courteous to all men, he would have asked me in, and patiently have heard the whole of my errand. Though I am content to be slighted (for I am nothing), yet I cannot unconcernedly see my Master's cause slighted by those whom I esteem as his servants and beloved children. It always gives a poignant wound to my spirit; yet I am certain, however the flesh may prevail at seasons, by a tenacious attachment to nonessential ideas, you can as easily cease to be, as forbear to love the word of God: therefore I have undertaken to intreat and persuade you to espouse the French Bible Society, as Boaz espoused Ruth; who, though she was black*, was really of his kindred. If I knew your objections I should be very glad to remove them: for I must say, in the course of my application to some hundreds, I have not yet met with a weighty argument against it: the most feasible I will candidly inform you of, with some remarks.

* Alluding to some of his words against Dissenters.

The first and most general objection is, "That this is not the fit time, i. e. not the Lord's time." How they get this knowledge I am as unable to tell, as they are to say, when the fit time will be. Just so the Israelites resisted the Lord's prophet Haggai when he bade them build his house in Jerusalem, profanely alledging "The time is not come." Will God open men's hearts to do any good in the earth at an improper time? Or who can say, This is not his time to do it in? O that he would now stir up the spirit of his people, to set their hands heartily to this branch of his work, in distributing that word by which they themselves come to the saving knowledge of his will.

Secondly, The troubles and confusion which have overspread that nation, are supposed, by some, to render our aim impracticable*. This is limiting the Holy One
of

* While I assure the public, that at the date of this letter, and long before, there appeared an effectual opening of doing much good, I cannot help lamenting the backwardness of many, who wish abundant prosperity to

of Israel, who is infinite in counsel and strength; and will he draw out the hearts of his people to send forth his word, and not make a way for its reception? Had Tindal, and all others, reasoned like those, when this land was just emerging from papal superstition, and the scriptures were entertained at the peril of men's lives, who could tell but we might have remained without them to this day. Has not God in all ages sent the sword, confusion, and bloodshed, as harbingers of his truth and grace, in all lands whither it has ever yet come? If we turn back to a similar state of religion, when the wicked sons of Eli presided in the church, we see it recorded that “ The
“ word of the Lord was precious in those

the spread of the Scriptures, in coming forward with their assistance, which would have enabled the Society to set the press to work soon enough to have printed and distributed both Old and New Testament long before the war broke out. At present, for want of an open communication, we are at a stand. The last letter from our printer in Paris, dated the 6th March, 1793, informs us that he had got three sheets of the New Testament composed—that he found difficulty in procuring the paper we ordered—and that nothing should ever induce him to go from his engagement.

“ days,

“ days, because there was no open vision.” And if but a few receive it to whom it proves precious, will not that abundantly compensate all your work and labour of love to convey it to them?

The third objection is, that the Protestants of France ought to have been the first in such a work *. But if, like too many Protestants here, they are spiritually asleep and half hearted, how can they, with life and activity, set their shoulders to it? And if God is pleased to confer this honour on England, that it may be said of us, “ From you founded out the word of God, which is gone abroad into all the world,” let none who sincerely love the truth draw back from such a privilege when offered him.

The fourth objection with some is, that such a spirit of Atheism seems to prevail there so universally, that to offer them the

* Here it is necessary to acquaint the public, that another letter from our printer informs us he has got some subscriptions for it in Paris; and a respectable minister of a Protestant congregation there, who has undertaken to revise the work for us, has got some more.

Bible, while in such a state, is deemed fanatical, or bordering upon madness. To this my reply is—If the Bible does not reform them, nothing under heaven will; and I am bold to aver, if they had been as conversant with that awfully neglected book as with the writings and maxims of Voltaire, such principles had not reigned among them: and I am certain the parallel, which some draw from this objection, of preparing the ground for the seed, *i. e.* staying till they are more reformed and settled in their ideas, is unscriptural, and contrary to all true Christian experience; for I read, “The preparation of the heart (as well as) the answer of the tongue, is from the Lord.” And shall we impiously dictate to God, and say, The hearts of Atheists and Deists is too dry and barren a soil for him to sow his seed in? God forbid; and forgive the thought in those who have entertained it. Though we may be induced to view them in that state of alienation from God in which the prophet saw Israel, when he said, “I only am left, and they seek my life,” yet there may be some of God’s
secret

secret seven thousands for all that: let us then take Solomon's advice, "In the morning sow thy seed, and in the evening withhold not thine hand;" gathering assuredly. That as God in his providence appears to be shaking all nations, the desire of all nations (in his second advent) is at hand. If the disciples were exhorted in those primitive days "To lift up their heads because their redemption drew nigh," how much cause have we to lift them up, who are seventeen hundred years nearer to that blessed advent. May the Divine Spirit sweetly incline us to covet to be employed by our gracious Master, and eagerly to set our hand to every pious work, that tends to the fulfilment of those promises which remain to be accomplished antecedent to his glorious coming: "This gospel shall first be preached in all the world."

Fifthly, some have acknowledged it to be a good work, but objected to set their hand to it, because it originated among Dissenters. This argument is too trifling to be refuted, had it not been advanced by some whom I highly esteem for their use-

fulness in the church of Christ. I hope, Reverend Sir, such a motive will have no influence to damp the ardent wish you expressed for its success: for if we withhold from public good because men of various sentiments, or even erroneous principles, will lend an helping hand, we must recede from every liberal institution.

Sixthly, But is there not some political view, or something else than the Bible or Testament, connected with it? say some. As I have officially written the letters to, and transcribed the letters from, the correspondents, I can with undissembled truth aver, that to publish the pure scriptures, as printed by the pastors of Geneva in 1726 or 1727, is the sole object of the Society, unconnected with any thing else whatever: and their anxious wish is to put it into the hands of those who have not been suffered to read that sacred word unadulterated, before they embrace the Greek church, or any doctrines formed by men; in hopes that the same Divine Spirit which hath enlightened this island will shine upon them: being persuaded (notwithstanding the

the dismal appearance of Atheism) “ That
 “ the Lord hath much people there.”

Should any doubt still arise, that secretly some texts may be altered to serve some private purposes, I know no way so effectual to prevent it, as calling in all the sincere godly we possibly can to an active part in the work. I have, since joining them in October last, brought in near eighty subscribers, most of whom I trust are true-hearted men, and some of them your sincere friends. It was at the request of one of these that I presumed to wait on you at first: who fondly conceived you would readily embrace such an opportunity to spread abroad your Master's fame.

I have now candidly laid the most plausible objections that have been made against it, leaving its advantages to be suggested by your superior understanding, and unfeigned love to that blessed word of our dear Master.

The first sheet of the New Testament we have received from our printer in Paris: and I would with pleasure, if permitted, wait on you with it for your inspection.

We

We shall print the New Testament (our finances not yet enabling us to begin the Old) at about fourpence three farthings each. The whole ten thousand copies in sheets amounting to only about two hundred pounds sterling.

I am,

Reverend and Dear Sir,

With all due respect and Christian love,

Your humble Servant, &c*.

January 4, 1793.

I shall say but little of your refusal to assist in disseminating the Scriptures; because I conceive the same prejudices of a narrow mind, which influenced those who made the fifth objection, might have some weight with you; but if you have any feeling for your brethren in affliction, permit me to drop a few more reflections, to try, if possible, to bring it into the evidence of life by action.

* As Mr. R. burns all anonymous letters, it is needful to observe, the Author's name and residence were at full length in the original.

How melancholy the sight, to see but a few of those who have, some forty—some fifty—some sixty—and some even for four-score years, contributed to the support of their country, now so neglected, injured, and oppressed by their brethren, that when work fails, or age and infirmity render them useless, they are compelled, by the tortures of pinching hunger, publicly to solicit the cold hand of charity, and;

“ To shock us more, solicit it in vain.”

How affecting to reflect, who, or what hath made the difference?—Why are not we the beggars, they the donors?—What religious virtue, or moral excellency, have the rich more than the poor?—Are they of finer clay, or cast in a better mould?—No; *have we not all one Father?*—How can we solve these queries without the sacred word; which, to calm the needy, saith, “ the poor “ shall never cease out of the land.” And to rebuke the rich (who are commanded to open their hand wide unto them) it saith, they are left “ to prove you whether ye “ will walk in my commandments or not.”

Upon

Upon these reflections, how insupportably distressing to the feeling mind must it be to hear, that now near ten thousand industrious artisans in this metropolis are in that dismal situation, and twice that number in the different manufactories in the kingdom; and, to augment the condemnation of the rich still more for neglecting them, perhaps a large portion thereof are the real children of God: of whom the Lord of heaven and earth hath expressly said, “ In “ as much as ye did it, or did it not, unto “ the least of these, ye did, or did it not, “ unto me.” This text cannot, without blasphemy, be applied to the Papists; for, supposing one single Christian should be found among them, it is impossible to give that one “ a cup of cold water *in the name “ of a disciple,*” until he really is come out from among them, and we know him to be a disciple; nor is it possible to shew him any kindness, *because he belongs to Christ,* till we are well assured he is actually a branch of that heavenly Vine.

Now, Sir, reflect on this, and your assent to the destruction of your neighbours
in

in war, and say, would you have exerted yourself as much for the opposite party under the same circumstances (priesthood excepted)? I fear not; else why an enemy to the giving of them the word of God? And why so pleased at the thoughts of their being conquered? True philanthropy, which flows from the love of God, is no partial spring; but humanity without discretion is a corrupt fountain that poisons the streams. See the proof of it in Saul with Agag; Ahab with Benhadad, &c. What principle of love to God or man could induce you to pass by your own countrymen and brethren (to whom you are bound by the laws of religion and nature), and under the name of "doing good," ask money from the children of God to feed and encourage those Baalitic priests of "That man of sin, and son of perdition," who hath been revealed many centuries? Say what scripture or reason can justify the atrocious deed? Think not by silence, or dropping a hint now and then, where you know none may answer you, to bury the transaction in oblivion; or by getting into the country to hide yourself from the

P chastening

chastening hand of God, who hath said,
 “ If thou afflict them in any wise, and they
 “ cry at all unto me, I will surely hear
 “ their cry.” Perhaps you may think
 that text is confined to “ Widows and fa-
 “ therless children:” if it should, how
 many of both those descriptions are you ac-
 cessary to the state and condition of, by
 your approbation of that ungodly war for re-
 storing of popery, which has slain thousands,
 and in a few days reduced a fine regiment
 of many hundred men to twenty-eight;
 and how many such have you afflicted by
 publicly preaching, and begging from house
 to house for those monsters of religious de-
 ceit and iniquity, while these are neglected
 whose husbands and parents are savagely
 torn from them to stand in the gap, as
 marks for the instruments God hath raised
 up, evidently to fulfil his own promise, and
 perfect his own work in the destruction of
 the “ Seed of the Whore;” therefore they
 cannot prevail.

Surely there never was a time, since
 England was delivered from the papal yoke,
 more needful for the sincere humble chil-
 dren

dren of God to wrestle with their Father for the revival of his grace ;—“ to put off their ornaments”—to lay aside their earthly delights, “ as though they possessed not,” and weep before him in secret for the abominations of this sinful land : and, like the Ninevites, to humble themselves ; not with a hypocritical fast, to afflict the poor, and make it a day of mirth to the rich ; but with *their real* “ turning every one from “ his evil way, and from the violence of “ his hands ;” only on a bare “ peradventure who can tell if God will turn away “ from his fierce anger.” Though our humbling cannot reverse the secret counsel of his decrees, yet I think I am warranted, from that instance and many other scriptures, to say, If the Lord’s people really feel a godly mourning for the sins of the land, and will not refrain, and in special for the iniquities of his professing church, it is an evident token his destroying scourge will be removed, or at least suspended, till all those are housed who sigh and cry for the transgressions of Israel : for he really is “ a “ Father to Israel ;” and “ in all *their af-*

“*fictions* he is afflicted,” though men believe it not : therefore whenever he is about to bring destruction upon a nation, he either removes his own children from the evil to come, or withholds from them that spirit of godly sorrow and holy wrestling, which in Moses so often stayed his hand when it really was lifted up to strike. But the common, indifferent, unfeeling spirit with which most Christians see and speak of the deceit, pride, oppression, and wickedness that have overspread the church and nation, induces me almost to think the Lord hath spoken to us as to his people of old, “ For
 “ three transgressions of Israel, and for four,
 “ I will not turn away the punishment
 “ thereof, because they sold the righteous
 “ for silver, and the poor for a pair of
 “ shoes.” And “ The Lord hath sworn
 “ by the excellency of Jacob, surely I will
 “ never forget any of their works”—
 “ Hear this, O ye, that swallow up the
 “ needy, even to make the poor of the land
 “ to fail”—“ Shall not the land tremble
 “ for this, and every one mourn that dwell-
 “ eth therein ?” Amos viii. 7. and iv. 8.

Did you, Sir, ever contemplate the anguish of mind, the trembling of heart, the frantic grief, and horrors of desperation which that demon WAR inflicts upon many a widow and fatherless child? You have been poor, and therefore ought to know the heart of the afflicted, though by reverse of circumstances you may now slight those who administered to your necessities; but did you ever feel the tormenting pain of extreme hunger, the agonizing sensations of a body pining away for want, with a mind sunk in hopeless despair at the meager visage of famine in wife and children? Think not these shades too strong for living features: in Asia I have seen them in all their inexpressible gloom; where that spirit in man, "which pants after the dust of the earth upon the head of the poor, and turns aside the way of the meek," created a famine heaven made not, wherein more than two millions perished. There I saw the slain by hunger, lie in the roads unburied, so numerous, that I counted four or five and twenty within the space of about one hundred yards. And the many dismal scenes

scenes produced by the Europeans' avaricious thirst for gain, are much too shocking to relate. Perhaps you, whose heart has been shut against some of your poor brethren and countrymen, though open to those Romish blood-suckers, may shudder to hear that at mid-day, in the public streets of Mongheer (a populous town in India) hunger hath compelled a man and a dog to contend for a meal on human flesh, and both to feed at the same instant on the two extremities of a putrid corpse, each jealous of the other lest he should consume the whole, or seize upon his opponent as his conquered prey.

The next time you sit down to a feast with your fourteen friends, let them, instead of venting their indignation against a man who is most sincerely your friend, but counted "your enemy because I tell you the truth," figure to themselves some of those starving poor, you have injured for the Papists, clandestinely coming in, and each taking the viand that cometh first to hand, devour it with the ferocity of famine; could you reprove or expostulate with them, when their hungry aspect confirmed their
assertion,

assertion, that they had not tasted food for
 so many days? (you know the law of God
 and man warrant the act) and if you did,
 what would it avail? might they not re-
 ply, If you execute the law against us we
 can but die, and if we have no food we are
sure to die. The common subterfuge of
 the proud unfeeling rich, is "Go to your
 "parish." And some brutish church-
 wardens have repulsed the poor with, "*You*
 "*are able to go a thieving*, I shall give you
 "nothing." What can those parishes do,
 whose poor are more numerous than the
 taxed inhabitants? And if the poor ask relief
 in other parishes, a prison is their reward;
 though you was not ashamed to ask some
 of various parishes to uphold those cursed
 of God, "whose coming is after the work-
 "ing of Satan, with all power, and signs,
 "and lying wonders, and with all deceiv-
 "ableness of unrighteousness;" therefore
 "God hath sent them strong delusions that
 "they should believe a lie, that they all
 "might be damned who believe not the
 "truth, but have pleasure in unrighteous-
 "ness:" and now their cup of iniquity ap-
 pears

pears to be full, he hath given them to the
 destroying weapons of his indignation. But
 they, like " their father the devil," will
 never lose sight of their one object, viz. to
 poison and ensnare souls. Since the subject
 has been in print, I have had several au-
 thentic informations that they take every
 opportunity to inject into simple minds this
 horrid fascinating lie, viz. " If you die out
 " of the *Romish church* you are sure to be
 " damned ; and nothing can rescue you
 " from hell." And my heart bleeds to
 find they have so far prevailed, that some
 English Protestants, through familiarity
 with them, do now preach the same ac-
 cursed doctrine. For it being so near the
 truth, that the change of only one word
 would make it a real scripture doctrine, it
 is an ensnaring bait, and too often swallow-
 ed by unwary souls. Does not this prove
 the wisdom of God, and display the pater-
 nal care of our heavenly Father, in his po-
 sitive commands to his own people to have
 no communion whatever with idolaters ?
 Not even to receive them in our houses, or
 suffer them to dwell in our land, lest they
 make

make us sin against him. O, Sir, how will you answer that sinful betraying of your master's cause, and perverse rebellion against his plain commands? Beware of that snare of the soul, "a mental reserve;" and if conscience declares you guilty, be not afraid, nor ashamed to humble yourself before the Lord; but give glory to God by an open declaration of your error from that pulpit which in that instance you defiled: delay not; but make it a special point speedily to recall your mistake, before the spirit of God write upon your conscience, "The hand of the Lord is gone out against you." And as some compensation to those you have injured, boldly stand forth the solicitor for your poor starving brethren in Spital-fields, and elsewhere: for, though all see their wretchedness, none as yet have become their patron; because so much has been gathered for the Romish priests, that every liberal purse appears to be quite drained. *Fifty thousand pounds* collected in donations for a people accursed of God (who, I since find, were offered fifty pounds a year in their own country if they would

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but

but relinquish the Pope), and not a doit for the poor, industrious, starving disciples of Christ. A pretty account to give in at the day of judgment! Surely such donors will be forward to say, "Lord, Lord, open to us;" and boasting in a lie, like hypocritical Saul, say, "I have performed the commandment of the Lord."——But "who required this at *your* hands," Reverend Sir? Did God, or man? Or was it your attachment to men of the gown? Remember a public sin demands a public recantation; and private compunction is an insufficient plaister for a public wound: for your example has been banefully influential; insomuch that many, who abhorred the idea of contributing to those idolatrous enemies of Christ, have, through your misguiding, resisted the voice of God in his word, and their own conscience, which they confess smote them when they gave at your request; but say, "They were solely induced to it from the supposition that Mr. Romaine must know better than they what was right, and could not lead them wrong." And some as strongly

strongly attached to you, by Christian love, as man can be to man, to quiet their conscience on that unfortunate occasion, said thus to themselves, “ I do not give this to “ the Papists, but entirely out of respect to “ Mr. Romaine, because he has been blest- “ ed to my soul.” And some, who by the warmth of their zeal have been ready (had an opportunity offered) to obey the divine command, “ Destroy their altars, cut down “ their groves, and burn their graven “ images with fire,” have, through your shameful example, been so familiar with those worshippers of Baal as to assist them in some of their superstitious implements used in their idolatrous worship. O, the wisdom and love of our heavenly Father in giving us that divine command! “ *They “ shall not dwell in thy land, lest they make “ thee sin against me.*” Reflect on the supposition that some poor simple soul should embrace their idolatry under the idea that they are right, because you, the minister of Christ, espouse them (which they now have as an argument), may not that soul, if lost, justly, though bitterly, curse you
for

for their deceiving in outer darkness and despair, through all eternity. My soul sincerely mourns for you in secret; and therefore, "Whether you will hear, or whether "you will forbear," I have, as far as I am enabled, written unto you the whole counsel of God in this matter: and the word says, "He that hateth reproof is brutish." I wish you and all that favour their being here would read attentively the thirteenth chapter of Deuteronomy, and the seventeenth to the seventh verse: and for conclusion I give you this one text more to meditate upon, Mat. ii. 8, 9. "Ye are departed out of the way: ye have caused "many to stumble at the law: ye have "corrupted the covenant of Levi, faith "the Lord of hosts: therefore have I also "made you contemptible and base before "all the people."

P. S. After the first edition was published there appeared an advertisement for contributions to send them out of the land. Query, Do the conductors thereof bind themselves by any obligation to get them
out

out by any certain period? Or is it only a fetch to blind the public, and strain every nerve to foster them here? for I find multitudes think with me, they will not be so easily got out as they came in. A striking proof of this I could give, if I was at liberty to relate the experiment made with some of them by a certain great man.

THE END.

ERRATA.

Page 9, line 9, *for* in one night, *read* at one time.
 — 47, — 23, *for* palatable, *read* plausible.

In page 13 an inaccuracy occurs in the note, from being misinformed about his text; which was not the second verse, but the sixteenth. The mistake arose to the person who told me, by his frequent use of the second verse, and the great stress he laid on that command, "to entertain strangers." But the sixteenth verse is as inapplicable to that purpose: and it becomes every man who enforces that precept, first to prove that the subject he wants us to contribute to is really and unequivocally "doing that good with which God is well pleased:" for I have myself heard that and other gospel precepts enforced from pulpits to serve a carnal purpose.

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